

they argued over which of them to lead the people... But, which is characteristic, neither the nobles nor the intellectuals considered themselves to be part of the people. The formed layer lived "op rich".

Let us recall the USSR in its comparatively prosperous later years: "99.8% of the Soviet people voted for a bloc of communists and non-party people." How one must disrespect one's own people in order to carry such nonsense seriously!

The problem of "overpopulation"

The state also solves the problem of "relative overpopulation" by opening the way to the Urals and Siberia. A little-known detail - in just 80 years, almost all sables were exterminated in all of Siberia. The state "announced" the entire indigenous population - that is, forced them to pay yasak, a tax in sables. Russian fishermen got everything they could. Sable turned into something from the Red Book, and the Russian state received a huge profit. The story of sables that disappeared everywhere by the beginning of XY! century, beautiful

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an example of the extravagance of the state itself. This is the first natural resource that the state managed to quickly exhaust. Then the turn of forests, metals, coal, black soil, clean water and clean air will come. There will still be.

At the same time, in the 16th century, it was possible to quickly solve the problem of the crisis of nature and society, mainly at the expense of the eastern territories. Attempts at conquest in the west failed, but the population was greatly reduced.

According to Eduard Salmanovich Kulpin, the idea that there are too many people can literally "sit down" in the subcortex, and everyone begins to act in such a way that the population is steadily declining. Not consciously, of course. Everything is about the same as during the "resettlement" of lemmings, when these little animals rush without understanding the road, and besides, they are terribly aggressive towards each other.

If Eduard Salmanovich is right (and I didn't have to "catch" him on false statements), then the logic of Ivan's behavior is understandable, and his historical place is understandable. This is the biggest, most ferocious and biting lemming that has gone mad, and with a terrible squealing, howling, biting and frightening the other lemmings, he disperses them in all directions, away from the overpopulated center.

Civilization of teenagers

One wise man said that authoritarian states behave as if their inhabitants were teenagers. And the totalitarian ones behave as if their inhabitants are children.

It is also known that to more developed, more civilized peoples, primitive people seem to be teenagers or children. Almost all European settlers called Africans and Indians "Big Children"; some with irritation, some with emotion, but called. It is less well known that the "big children" were considered by the surrounding

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tribes were inhabitants of Ancient Egypt as far back as the 2nd millennium BC, and Ovid, exiled on the Black Sea coast, wrote about the "adult children" of these lands.

Russians have often... far too often found themselves in the same ill-respected company. But let me note that the Germans and the inhabitants of Western Europe have never treated either Poles or Western Russians as overgrown children.

But already in the 20th century, for Andrey Stolz, Oblomov radiates the charm of a big teenager, a kind of overgrown brat. Yes, in the XIII century! Before my eyes, one British lady admired how good, how interesting it is to live in Russia - everyone is so spontaneous, emotional! Everyone has such an immediate reaction! You can visit in the middle of the night! Well, just like in Africa! —

I am afraid that the "adolescence" of the Muscovites is not at all a consequence of their national character, but a direct consequence of the pressure of the community and the state. The community, the corporation does not allow the development of personality.

It is not the person himself who determines the boundaries of "good" and "bad" and lives in accordance with them, but the community and the state. That is why the Muscovite so easily "falls away" from morality and law and just as easily reconciles with them through purely formal actions. Like a robber in a folk legend:

From a young age it was a lot of bit-robbed, Now
it's time to save the soul.

To save the soul, let me remind you, the robber will not be a personal repentance, not his own spiritual feat. The robber will buy the prayers of a holy man -

you can, for the same money. And the abbot will take them... Hm...

Both in the community and in the state, the circle of those who can make responsible decisions is very narrow. These "only adults" are called "fathers,"

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wearing out without the slightest humor the formula: "You are our father, we are your children" - or calling the prince the father of the people.

Only the tsar and the patriarch were considered really adults in Muscovy. The subjects, including the higher ones, remained "spiritually young" and quite seriously called themselves "thin and stupid" serfs. "Junior" was generally considered to be any subordinate in relation to the master or to the boss.

Fathers, both biological and ex officio, directly and decisively interfere in all spheres of the lives of "children", if necessary, punishing them in the same way that stupid fathers punish their children. "Adult" character traits are not at all needed by almost anyone; most people and most of their lives need exactly the qualities of a teenager: emotional devotion to "their" clan, courage, reaching carelessness, the ability not to think, not to ask questions, to live more with hands and feet than with the head.

The majority of the population of Muscovy, having their own children and even grandchildren, remains big children; the state and society are only cultivating such traits. This is manifested in many purely everyday details: in the spontaneity of people's behavior, in their purely emotional decisions. In the ease with which they themselves go and send to death. In the inability to see cause-and-effect relationships, in dislike for everything in general complex. And even in a purely domestic guild time.

It was not only the commoners who displayed a surprising arrogance coupled with an equally astonishing lack of self-respect and basic self-respect. Boyars in the Boyar Duma could well spit, kick, drag each other by the beards, that is, behave like small children. The fights of the boyars in the Duma are not duels according to certain rules, not "God's judgment", but a primitive scuffle in which "tearing the mouth" or "sticking out the blinkers" is a completely ordinary thing. That did not cause condemnation.

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The need for self-respect in such a society is not

extends to the individual. Naturally, a Muscovite does not respect himself (how can you respect a man who, even at 50 years old, is so "spiritually young" that he can be flogged publicly?). He demands respect in the group to which he considers himself.

The teenager is aggressive and willingly fights with others only in order to "know our people" or to "show them not to tease, otherwise they tease." The sub-sprout is cruel, poorly understanding the difference between the game and reality. The teenager likes to team up with others to be stronger than the "others" and to compete together with those who are bigger, stronger and more aggressive than each one individually. The adolescent easily accepts the most primitive hierarchy and only wants to take his "proper" place in it.

The state, by banning "devilish games" or invading people's privacy, also treats them like teenagers or even children. It exploits the features of adolescence with might and main, giving the adult baby what his soul longs for: hierarchy, "his" clan, full opportunity to assert himself, making a career or defeating someone. The opportunity to adore and hate at the same time the collective cruel "father", in whose place every teenager can easily imagine himself.

A teenager easily goes to extremes in everything, and it is precisely moderation, self-restraint, discipline that annoy him, seem extremely boring. He can already master some adult activities, especially purely technical ones that do not require special intelligence and planning skills (working on a machine tool, driving a car, shooting), but the lifestyle of an adult is incomprehensible and boring to him. If he had such opportunities as dad and mom, he would not get out of restaurants, he would go somewhere all the time and buy a big black gun! And stupid parents hardly go to restaurants, they work a lot and are always busy with some kind of boredom ...

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The teenager does not yet understand that the very possibilities of adults, which cause him envy, are closely connected with these boring activities and do not exist separately from them.

In the same way, a biologically adult Muscovite likes to run in "his" group, to invade Livonia and the Grand Duchy of Lithuania, showing everyone around him that he and his flock are big, strong and terrible. He can cut with a saber and shoot almost the same way as real soldiers (to do the same - you have to learn, but he doesn't know how and doesn't like this). He instills fear in Europeans (boring adults!) - and gets the same pleasure from it, which he receives

there is a gang of fourteen-year-old hooligans in the alley, at the sight of which an elderly couple quickens their steps.

But they do not understand what their behavior looks like from the outside, and if they are shown this, they are only capable of a completely childish offense (for example, they do not translate books about themselves, pretending that they have not been put in a corner at all). Just as precisely, they do not understand that the wealth of a country is determined not at all by the amount of gold stolen, but by the occupations of the population of this country. No matter how much and what kind of treasures they take from Livonia to Moscow, Moscow will remain a cluster of dark huts surrounded by piles of manure and human feces, dangerous to health and smelly, and in Riga and Krakow "filthy Germans" and "damn Poles" will still live more interesting and richer.

Muscovites with great difficulty are able to understand (and by no means all of them) that if they want to be rich, they must not conquer foreign lands and not run after sables and arctic foxes to Siberia, but work harder and better. This thought is unpleasant and boring to them, like a twelve-year-old teenager; a teenager, after all, would a hundred times prefer not to save money in the bank, but to get rich in the same fascinating way as the heroes of Treasure Island.

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Chapter 8 | HISTORICAL VIRTUALITY

It is easy to show that any theory that one-sidedly defines society by any one aspect of social life is false.

Raymond Aron

Among the "historical virtualities" - not realized, but in principle possible options - they name the creation of a single Polish-Lithuanian-Muscovite state. The first discussed candidate for the post of monarch of such a Union was our old acquaintance, the Grand Duke of Muscovy, Ivan IM.

Let's try to find out - what kind of perspective did we have?

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Ivan's scepter over Poland

It is generally accepted that Ivan U loved his first wife very much, and that is why she could play the role of a bright angel with him.

But when in 1560 Anastasia suddenly died, most likely, she was poisoned, Ivan, TWO WEEKS AFTER, began to search for a new wife. I do not believe that at the age of 30 Ivan should have gone to the monastery, but this detail, in my opinion, strongly contradicts the accepted version.

At that time, Poland and the Grand Duchy of Lithuania had not yet united and were in a "personal union", that is, they had one king and Grand Duke - Sigiz Munda-August. The king had two unmarried sisters; the boyar Fedor Ivanovich with the beautiful surname Sukin was sent with an embassy and persuaded Sigismund August to marry one of them to Ivan.

The younger sister of the king, Ekaterina, Sukin saw secretly in the church and painted for Ivan as best he could. Ivan is an example for all meek, God-fearing people! It didn't take much to be attracted to a new girl. He immediately became interested in Catherine for one description only.

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niyu. In addition, Sigismund-August left no heirs... In addition to the beauty of the bride, marriage with her also gave the right to two crowns, for the first time the idea loomed of uniting all three states under one scepter...

Sigismund-August did not want to be related to Ivan, Catherine was trembling at the mere thought of such a "groom". Ivan was told that Catherine was already betrothed, and she quickly, in 1562, married the brother of the Swedish king Johan, Duke of Finland.

The fury of Ivan M knew no end and no limit. Suffice it to say that, while leading the army near Polotsk, he carried a coffin with him, in which, according to him, either he or Sigismund-August should lie down. Ultimately, no one fell into it, but that's another story.

In Sweden, a bad story happened, and, in general, not to the credit of the Swedes. The eldest son of Gustav I, the founder of the Vasa dynasty, Eric, was king. Gustav's younger son, Johan, could inherit the throne if his brother had no children. There were no children, and the relationship between the brothers was very bad, difficult. So much so that when Ivan I\U asked for the hand of Catherine the Jagiellonian, Eric (whom Ivan I\U called "the crowned merchant's son Eric"), the king of Sweden, was even ready to give Catherine away by placing her husband in the fortress. Whether love for her husband had an effect or Catherine knew what Ivan No. was (or both), but she showed the Muscovite ambassadors a ring with the inscription: "Nothing but death."

It seemed that it should have come to the point that it was pointless to even cut Juhan.

In 1567, one of the most fantastic treaties in the history of mankind was signed in Aleksandrovskaya Sloboda. According to this union treaty, Muscovy recognized everything already done in Livonia as the grips of Sweden and agreed to make new ones. Riga went to Moscow, but Moscow supported the reconciliation of Sweden with Denmark and the Hanseatic League, and if Sweden was refused, then Muscovy was ready to provide armed support to Sweden.

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All this is already complete surrealism, because all this was completely unnecessary for Muscovy.

But the main thing is ahead - the fulfillment of all articles of soybeans was conditioned by only one thing: the issuance of Catherine the Jagiellonian to Ivan. Considering that by this time the woman had already been Johan's legal, married wife for five years, and Ivan had also been married for a long time, everything looks especially disgusting.

In 1568, Eric died, the Duke of Finland, Johan, became king, and it turns out even more fun - it turns out that Ivan did not molest anyone, but the Queen of Sweden and the mother of the heir to the throne. To be honest, I'm not sure that anyone from the European feudal lords, not to mention the reigning persons, fell into such a piquant situation.

As usual, Ivan immediately began to twist and lie, quite openly at that. He could not but understand that everyone understands - Ivan could not not know about Catherine's marriage ... What would she do in Sweden, if she were not married to. Johan?! Then Ivan lies again that he thought that the Jagiellonian was a widow. It was the bad slaves who told him that she was a widow, that's all.

they are to blame.

As you can see, Ivan 1U is deeply right - he has to rule with solid deceitful cattle. And he himself, as usually happens with tyrants, is much higher than the cattle that have to be ruled.

In a word, Ivan 1\U showed himself not only as a coward, but also a shameless liar. Probably, many people... both nobles and commoners would simply forbid their daughter or younger sister to meet with such a type, even if he was even a king, even an emperor.

But here's the truth - the beaten itches! And already in 1570, Ivan the Terrible tries to marry the niece of Elizabeth of England, Mary Hastings. Ivan is again not very concerned about his own marital status.

nie - if necessary, he will send his wife to the monastery. And what impression will this have on the "follow

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wife - he apparently does not understand. Or sincerely don't think about it. By 1570, Ivan had already changed four or five wives, and Elizabeth literally did not know how to ward off her ugly groom.

The cunning courtiers advised the queen to send the tsar a portrait not of the famous beauty Mary, but of some nondescript girl. Maybe the monster of Moscow will cool down? The queen liked the advice, and Tsar Ivan was sent a portrait of a pockmarked, very magnificent girl from the retinue of the real Hastings, by all accounts, very ugly.

Alas for all of them! Just this pockmarked girl struck the feelings of the king. Ivan 1 \ was inflamed with another passion and demanded Maria Hastings for himself. I had to show him a portrait of the real Mary... And it worked! Seeing the smart, delicate face of the royal niece, Ivan is not slowly away from her, as my students put it, "from limes."

And really, why did such a "king" need a smart, educated girl, beautiful and thin? Although yes, he was irresistibly drawn to the Jagiellonian ...

But here is the difference between the stories with Maria Hastings and Catherine the Jagiellonian: from Mary, he "from lindens" as soon as he saw her real portrait. In the case of Ekaterina, he behaved simply like a madman - he scratched his face, screamed wildly, kicked objects ... behaved, speaking softly, unrestrainedly. Maybe he really fell in love with her to madness ?!

Or, after all, it was not a matter of personal relations here. Not just a wife was looking for an international maniac, who had a lot of pockmarked girls. And it just smelled like a crown here ... Even two shorts paired together us.

After all, no matter how Ivan Wu portrayed contempt for some kind of elected kings, no matter how he put on the toga of a descendant of Augustus, and any power, even the shadow of power, was no matter how indifferent to him ...

And then the crowns went into their hands! Died in 1572

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the childless Sigismund-August is the last direct descendant of Vladislav Jagiello. There was a queenlessness, and

the gentry thought about choosing a new king. There were various nominations...

In the same 1572, a representative of the Commonwealth came to Moscow with anything but the Polish name Voropay to officially announce the death of Sigismund and at the same time that there, among other ideas, was the following: to elevate the youngest son to the throne of the Commonwealth Ivan, Fedor Ivanovich.

It's hard to believe, but true: Ivan 1\U is trying to dissuade the Poles from putting his son on the throne. He is trying to convince the gentry that he himself should be put on the throne. Willy-nilly, the gentry begins to discuss this candidacy ...

It is very difficult to say how strong the "Ivanovo" party turned out to be in the Commonwealth. Many supporters of Ivan were among the petty and middle gentry of the crowned Polish lands, among ethnic Poles. The petty gentry believed that Ivan would become the notorious "strong hand", put things in order and take over the magnates. Many understood that the gentry's liberties had reached complete insanity and they needed to be somehow ... introduced into at least some framework. But they still lived farther from Muscovy and had little idea of Ivan. Or did they seriously take the talk that Ivan rules over cattle, who knows?

Characteristically, Ivan immediately started talking with the ambassadors about how, of course, he was evil, but for whom? For the evil ones. And for the kind, he is ready to take off his last shirt, that's what kind of person he is!

It is not clear how much the ambassadors believed him, but it is already clear that Ivan knew his reputation very well.

The difficulty, however, was not only in the reputation of Ivan [U] and in religious differences. The difficulty was that Ivan did not really understand - what is "election" in general? That this is not when the Poles fall at his feet, begging him to take them under his scepter, but

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to please the gentry. Moreover, the gentry from the Grand Duchy of Lithuania will also be among the electors, and Western Russians are unlikely to vote for a Muscovite, they know him too well ...

I am stating a fact - Ivan is so. and did not make the slightest attempt to start his own political game. Moreover, he begins to behave as if the question of his election is a matter already decided. He conducts petty trade with the Poles over territorial concessions, dressing up for almost every village. If he will soon be both the king of the Commonwealth and the Grand Duke

Moscow ... then what, it would seem, is the difference?

And then suddenly Ivan declares that only a Russian metropolitan will be crowned, that Catholic prelates will not take any part in the crowning of the kingdom. Ivan reserves the right to build as many Orthodox churches in Poland as he wants, and in his old age to enter a monastery.

The Poles took it for granted that Ivan would convert to Catholicism ... his statement was, to put it mildly, somewhat unexpected. R

So everything died out, with Ivan completely unprepared to do at least something for his own election. The Polish-Lithuanian Commonwealth elected Henry of Valois, then Henry fled home to become French king; The spectacle of the election of the king was repeated...

Ivan again made some speeches about his readiness ... But this time incomparably more sluggishly. Apparently, he already realized that the case was hopeless. Stefan Batory became king.

So what was the chance anyway? And was he? Let us separate two concepts: "a chance to elect Ivan" and "a chance to create a Polish-Lithuanian-Moscow Union". In my opinion, there really was no first chance, a chance to elect Ivan. No, they would not elect him. Ivan was known too well in Western Rus', and the king was chosen by the votes of the entire gentry, including Lithuanian and right

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Orthodox. At least one of the Litvins would have shouted "Ve that!" Ivan would not have passed also because many magnates were against his candidacy, and they had both their own votes and the opportunity to buy the votes of other electors. Heinrich of Valois suited everyone to an incomparably greater degree. |

Regarding the Unia ... I am sure that even after becoming the king of the Commonwealth, Ivan would not have sat there for long. Without a strong union, there would not be a stable state. Because, having sat on the throne of the Commonwealth, he would have reigned the way he used to reign in Moscow.

And with a high degree of probability, he would have brought with him his familiar and obedient boyars and nobles from Muscovy - after all, the king of the Commonwealth had almost no army of his own, he did not have the opportunity to create violence. By connecting Muscovy to the management of the Commonwealth, Ivan would have gained such an opportunity.

Suppose that the first few heads of the gentry, numb with amazement and horror, would not take revenge.

And then? Confederation. Rokosh. Let us suppose that Ivan had succeeded in suppressing the first rebellions by the efforts of the faithful Muscovites, would have covered Krakow with chopping blocks, would have driven the students of the Jagiellonian University and the townspeople to spectacles of frying in frying pans and baiting by bears. And what? This would only make it inevitable that the armies of the largest magnates, including the West Russian, Orthodox Poniatowski and Vishnevetsky, attack Krakow.

Failed right away? A new, "alternative" king to Ivan would appear, permanent or temporary. Yes, if Ivan had managed to carry his legs, Unia-one day would still have ordered to live long. Not because it's impossible at all. But because Ivan No. was a very unsuitable person for the role of the creator of such a Union, that's all.

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Batory's scepter over Muscovy

It is strange that another candidacy for the creator of such a "triple Union" has not yet been considered. That is, perhaps in Poland such a discussion is underway, but for me this literature is inaccessible. In Russian, however, no one quite definitely named Stefan Batory as a possible king of Muscovy.

The plans of Stefan Batory were akin to Napoleonic ones! He quite seriously wanted to win Constantinople from the Turks. It was impossible to do this without Muscovy, but Muscovy did not go to the Unia, it rejected the common crusade. Moreover, Muscovy was at war with the Commonwealth. Fought... Fought? Fought! Here it is, the opportunity! It is necessary to conquer Muscovy, make it part of the Commonwealth, or plant a friendly king there.

In 1581, Stefan Batory went to Pskov in order to direct the next blow to Mosnva. And then, having thoroughly prepared, raft down the Don, take Azov and go to the Black Sea. Further - it is understandable; further only Constantinople.

Is it a real task? Knowing Stefan Batory, we can confidently say yes. He somehow succeeded. Alas! In 1586 Stefan Batory died in Grodno; he was then only 53 years old, and much could be ahead. Poisoned? There was a lot of talk about it back then. So

or not is unknown.

I am sure that if he had not died, the conquest of Muscovy would have become quite possible. Because it is impossible to imagine a more suitable for such cases, a larger and more attractive person.

Firstly, Stefan Batory possessed all the qualities that Ivan did not possess, up to the "complete opposite". Brave, generous, decent, incredibly energetic, he could not stand and did not forgive two qualities: betrayal and lies.

Stefan Batory combined qualities in himself, making

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he made a great fighter: he was not at all afraid of the enemy and at the same time was very careful and reasonable. He became famous as a great warrior and commander long before his election to the Polish throne.

Stefan Batory combined this well-deserved fame with the talent of a politician and organizer. The gentry had already chosen him, and there was neither a veto nor a rokosh.

The Poles have seen many on their throne, many outstanding personalities. But they still consider Stefan Batory one of their most famous kings.

Secondly, if you are looking for a "firm hand" to pacify both the rebellious Polish-Russian magnates and drunken Moscow boyars, then, really, you won't find a stronger one, here she!

And a sensible hand, not just a firm one. The hand of an administrator and a warrior, not the trembling hand of a hysterical executioner.

If someone was destined at that time to create a single Slavic state, then there is no more attractive candidate.

It is hard to say what it could be: a "triple union" of Poland, Lithuania and Muscovy? Is it Muscovy as a "conquered territory" whose rights are not equal to those of the other two? Is it a conquered country, gradually rising to an equal position with the other two? Or several countries, several principalities, each of which is part of the Commonwealth on its own terms?

I don't want to guess, because there are too many options here, which it is impossible for one person to calculate.

I will name only two major problems on the way of the new Union. First, these are the features of the Muscovites themselves. So what if they understand the Poles without an interpreter, and even with Western Russians they speak almost the same language?! Western Rus' and Poland speak different languages, but they are culturally close.

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research institutes. But Muscovites are culturally completely different, and this is the main thing.

Modernization would mean for a great multitude, for millions of people, the need to leave the paternal guardianship of the community and the state and become adults overnight. To think for yourself... Really, it's easier to say!

In the Commonwealth, the Muscovites will have to give up a lot. They will have to learn a lot... And society, as you remember, cannot stand change...

By the way, Muscovite arrogance and Moscow isolationism were often fueled by immigrants from the western regions of Muscovy and even Western Rus' - those places where modernization had already begun and had already borne fruit. Elder Philotheus - a native of Pskov; Ivan Vishensky, who "began talking" with the "wise Latin man" about the dangers of studying Latin, is a native of Western Rus'.

Faced with the need to change rapidly, some Muscovites could go to civil war, to a cultural split.

They could have imposed a war for the right of Muscovy to secede from the Commonwealth again, even going on the offensive to the best of their ability.

They could have gone deep into the continent, having founded "New Muscovy" in Siberia, the Urals, and the Trans-Volga region. One hundred faces in the form of Kazan, Obdorsk or Tyumen are just asking. Most likely, "New Muscovy" would be even more provincial, even more remote and even more hostile to the Commonwealth than Muscovy with its center in Moscow.

Either way, this is war. And the second, most important problem: in Muscovy, the same clashes between Catholics and Orthodox would arise as in Western Rus'. And there would have been no place to "move off" by solving the problem in the favorite Moscow way, unless a "New Muscovy" would arise in Siberia.

There are only two options here: either religious tolerance, with

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reconciliation between two branches of the same tree of the Apostolic Church, or a civil war between Orthodox and Catholics, similar to what happened in Ma-

lorossia at the beginning - the middle of the XNUMXth century. The outcome of such a war is unpredictable, each variant of the outcome has its pluses and minuses... No matter how religious intolerance breaks apart a new power that did not have time to emerge...

And yet another thought torments me: if Stefan Batory conquered Muscovy and such a war began, on whose side would the magnates and gentry of Western Russia come out? On the side of "New Muscovy"? Probably not. On the side of the Orthodox? Not sure...

Chapter 9 LAST CHANCE

If the goal is to spread ideas, then printing would do it much better than soldiers.

Count L. Tolstoy

Start

...It all started with the fact that a new worker came to the estate of the Vishnevetsky princes. No one knew who this man was, where he came from and what he had done before. In a world where it is very important to belong to some kind of clan, to have famous ancestors, such people turned out to be the most unprotected, insignificant and were at the very bottom of society. This man was a worker for the Vishnevetskys.

And now the confusion begins! The worker... For what part is the worker? Was he a groom, a saddler, a carpenter, a painter, a gardener? The legend is silent about this. Maybe out of respect for who this young man turned out to be? May be...

There is another story: that the monks raised him from a very small, almost breast-feeding boy. There was a

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lod, a dead mother was found on the road; the hands of the corpse clutched at the still squeaking baby. Anyone who is inclined to idealize past times, I refer to this scene, which is not so rare in the whole world.

The kid was healthy and was dying only of hunger; The monks raised the baby and gave him a new name. On skinny

a cross dangled from his neck, but who knows what name he was advertised for the first time? In such cases, they gave a name in honor of the saint on whose day the child was found - after all, it was this saint who led the child to salvation. The child grew up and went to work in one of the innumerable estates of the Vishnevetskys.

Or maybe this legend then stuck to our stranger? It stuck later, when they began to connect him and Grishka Otrepyev, to connect these two completely different people. After all, initially this story was just about him, about Grishka, and seemed to correspond to the truth. It is more than likely that the stories of two different people were "connected".

They also say that once, when the monks were sitting in the refectory, a wanderer came in from the street, and he was seated together with the brethren. The Stranger sat opposite the teenager and suddenly stared at him with his eyes...

- He!! It's him, I recognized him! the wanderer shouted terribly and collapsed into a faint. They rushed to him, put him on the bench. The Stranger did not come to his senses. And in the morning they missed the rum - there is no wanderer.

So, they say, the guy began to find out that some kind of secret was connected with his origin.

They also say that some "unknown" people came to an employee of noble magnates, the noble pans Vishnevetsky, and had long conversations with him, too.

"I don't know" what.

But all this is only preparation for the main thing. They also talk about the main one in different ways. One option is that the guy somehow fell seriously ill and told the priest in confession his secret. It was such a secret

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that the priest could not stand it, even gave up the fear of ruining his soul and revealed the secret to Prince Vishnevetsky.

The other version of "main" is simpler. One fine day, the guy asked for a meeting with Prince Adam Vish of Nevetsky and opened up to him. He, the prince's worker, is in fact no one's son; in fact, he is the miraculously saved Tsarevich Dmitry, the son of Tsar Ivan the Terrible of Muscovy.

Let's not dispute the legends. It is not very important how it all began: through a priest whose name the legend does not give, or without him. Another thing is important: Prince Vishnevetsky BELIEVE. As soon as he laughed, waved his hand, said something in the spirit of "You, you see, you ate bad mushrooms, boy?". And there would be nothing. As soon as the prince decided that the guy had gone crazy, that after

if his mind were to turn behind his mind, this whole story would have ended quite differently. Frankly speaking, it is not clear how. And if the prince decided that his "man" was deliberately fooling him, trying to squeeze money out of him by deceit, everything could have ended very badly for Dmitry. But Prince Vishnevetsky BELIEVE. And the stranger began a completely different adventure.

The gullibility of princes Adam and Konstantin Vishnevetsky, to be honest, immediately sets me in favor of Dmitry. Because everyone or almost everyone can get a huge fortune - there would be luck, circumstances, a bit of their own efforts. But holding on to great wealth, being richer than kings from generation to generation, is a completely different matter. This requires not only the mind, performance and luck. Distrustfulness, cunning, perspicacity are also needed; you need the ability to see, understand people, evaluate them quickly and correctly, making mistakes as rarely as possible. And the Vishnevetskys were not just rich - they were the richest family of the Commonwealth, one of the richest families in Europe. They had more golden dishes, lands and money than the English kings,

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and the pursuit of a sudden "luck", "success - instantaneous and dazzling, like a night shot in the face" was in no way characteristic of them! This is how the generations of Vishnevetsky lived, and not a single generation of them lost wealth. And if even in one of the generations of the Vishnevetskys there lived someone who would be inclined to believe swindlers, the next generation would no longer have such a state.

So, if the Vishnevetskys believed Dmitry, this is a big plus for recognizing his "authenticity". Very big.

Adam and Konstantin Vishnevetsky told about Dmitry to Konstantin's father-in-law, Mniszek... We will have to tell separately about the feudal clan of the Mniszeks... Although it is not always clear what to tell, and most importantly, in what terms. To begin with, the elder Mniszek himself changed three times from one faith to another. His sons "became famous" for the supply of young maidens to the loving king Sigismund-August, and after the death of the king they robbed him cleanly. It is both unpleasant and, most importantly, very difficult to talk about the behavior of Marina Mniszek. I don't want to repeat dirty gossip, but no one has said anything good about this lady.

The clan numbered dozens of families, and they were all about the same. History has preserved the words of Princess Kamaliya Radziwill, who was told to one of her grandchildren. The meaning of what has been said is that the children of decent people do not play with the children of thieves and prostitutes.

What made the Mnisheks valuable allies was their incredible skill at intrigue and the cohesion of the clan. If the stake was high, the clan stopped internal squabbling and unitedly formed a united front.

Here it is, the initial alignment: the richest people of the Commonwealth and its most prominent intriguers get into the hands of not something, but a royal person. The legitimate heir to all four thrones: Muscovy, the Grand Duchy of Lithuania, the Kingdom of Poland and

Pikil V.I. Wealth // Young Guard. 1987. No. 9. S. 139.

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Commonwealth. A close relative of the Jagiellons, the brother of the last Grand Duke of Muscovy, the son of Ivan PU, Rurikovich in a direct ruling line! It was possible to seat him literally on any of the thrones, and with good reason.

First, the idea arose to put Dmitry on the throne of the Commonwealth. They thought about it, figured out the varnants, realized that it was too difficult a task, too many would be against it. Without saying anything else, the existing king suited the gentry, in general, and she was not going to change him.

The throne of Muscovy "remained", and it was even better. Not only did the conspirators restore justice, rationally arrange peace - and this male occupation was valuable then, and remains now. People do not like injustice and love justice, which characterizes them not very badly ... In addition, by placing Dmitry on the throne of Moscow - grand ducal or royal - one dog, it was possible to put into practice the long-standing idea of the Polish-Lithuanian-Moscow Union. This promised not only a colossal strengthening of all three states, but also several other important results at once:

1. The Polish gentry could find a use for their forces - incomparably better than dividing and redistributing the lands of today's Ukraine.
2. A fund of undeveloped lands was opened, and the surplus population of Poland and Western Rus' - both gentry and peasants - could move to the Urals and Siberia.
3. A real opportunity opened up to wage wars for the Crimea, the Black Sea region - for territories that only Potemkin fought from after a century and a half.
4. Muscovy would not be exceptional and frightening

cabbage soup, but a normal and organic part of the Russian-Polish world.

Here, of course, a slight objection is possible: the Polish-Lithuanian Catholics themselves did not allow her to become this

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partly... The very inflexible, ugly policy of indispensable Catholicization gave rise to departures of Russian princes to Moscow and thereby strengthened Muscovy. If it were not for this stupid problem, brought to life by a lack of flexibility, tolerance, and even simply intelligence, Muscovy itself would have fallen long ago or turned into the periphery of the Commonwealth.

But the people of the 17th century, if they understood this, it was very vague. And to put Dmitry on the Moscow throne was, in general, quite possible.

Muscovy after Ivan

After the death of the murderer of his own children, Yves na U, on March 18, 1584 (at the age of 54), his weak-minded son Fedor sat on the throne. The degree of his dementia is described in different ways, up to the story of how, while sitting on the throne, Fedor somehow wet himself. But this tasty story is told by the Swedish envoy, and he hardly sympathized with Fedor ... and indeed with any Muscovite tsar.

Fedor was very fond of bell ringing and was an excellent bell ringer himself. Fedor loved and knew how to reconcile quarreling spouses; he knew how to find persuasive words, to show people each other from the most advantageous side. Fedor was kind, hospitable, and is it his fault that he could not rule and did not want to? He probably would have turned out to be a good Russian gentleman of the 18th-19th centuries - a silly fool, but pleasant.

The brother of the tsar's wife, Boris Godunov, took more and more power for himself, and from 1587 he became the de facto ruler of the state, with the right of personal diplomatic relations with other countries ... on behalf of Muscovy, of course.

Fedor's only child, Irina, did not live long; Fedor Ivanovich himself died on January 7, 1598.

True, there was another son of Ivan! \, Dmitry ... After the death of his father, the boy received the city of Uglich, where he lived with his mother. May 15, 1591 boy

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was found with his throat slit, and a knife was also lying around. Bogdan Belsky, Dmitry's uncle, and Prince Vasily Shuisky conducted a thorough investigation and came to the conclusion that the boy suffered from epilepsy and stabbed himself. How could they give a knife to a sick boy? There was no answer to this question.

So, all the children of Ivan 1 died. On February 17, 1598, the Zemsky Sobor elected Godunov to the kingdom. It is not that there were no other contenders, but something must have happened to these contenders, or at best (for them) no one supported them.

Was Boris Godunov a bad tsar? No, it was probably good. Reasonable decisions were made, the state was strengthened by its measures. Until about 1602, Boris was moderately popular in all classes of society, nothing predicted his downfall.

The name of Boris Godunov is associated with the introduction of patriarchy in Moscow Rus' in 1589 and the abolition of St. George's Day. Now the peasant could NEVER leave one master for another.

It is less well known that Godunov was the first to send several "shy" to study in Europe. Then, however, confusion began, and not one of the messengers returned, and one did become an Anglican priest in Bree.
tania.

In many cities, Godunov set up printing houses, seriously planned the creation of schools and universities according to European models. In an effort to get closer to the countries of Europe, Godunov allowed the German merchants brought by Ivan from Livonia to move freely around the country and beyond its borders, gave them large loans from the treasury, and allowed them to open a Lutheran church on Kukui. Godunov formed his personal bodyguards from German mercenaries, and most of all he liked to talk with foreign doctors about the order in Europe.

Many scientists seriously believe that if Boris Godunov had a few "quiet" years of government, re

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forms of the Petrine type would have begun already under him: and, moreover, more organically, naturally, without the terrible excesses of the beginning of the 15th century.

The trouble with Boris Godunov was not at all that he was a bad tsar. In any case, he was much better than Fyodor, and even more so than Ivan. Boris Godunov's misfortune was that he was an illegitimate tsar. Even Fedor was legal, familiar - then -

com Rurik; let him urinate on the ambassadors from the height of the throne. But Boris Godunov, although he was elected by the Zemsky Sobor, was not a descendant of Rurik ... Therefore, in the eyes of his contemporaries, he had the most dubious rights to the throne, he sat on the throne unsteadily, and it was enough to push him to fall. Contemporaries believed that hunger was such an impetus ...

In the summer of 1601, cold rains charged all over Eastern Europe. It rained for twelve weeks. The first snow fell in July. At the end of August, they rode sledges along the Dnieper, "as if in the middle of winter."

There was no harvest this year. The spring of 1602 was early and warm. The early shoots of ozi mei appeared ... And the frosts struck again, at the end of May. And the spring bread was destroyed by the incredible heat and drought. It didn't rain all summer. There was almost no harvest this year. But even in our time, humanity lives from harvest to harvest. The year 1603 was the most common, but stocks of seeds were not everywhere, famine engulfed more than half of the country. One can for a long time pile up terrible and miserable details: how a woman dying of hunger gnawed at her still-living baby. How they sold pies with human flesh, dug up the dead, slaughtered and ate guests in inns. Is it worth it?

It is believed that a third of the country's population died. Of the two hundred and fifty thousand population of Moscow, according to some sources, one hundred and twenty thousand died, according to others - even one hundred and twenty-seven.

Of course, this problem could also be overcome.

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In Kursk, Vladimir land, on the black earth borderlands, the harvest of 1603 was such that it would have been enough for the whole of Muscovy.

To "fight" one needed "only" two factors. First, an authoritative king, who has indisputable rights.

Secondly, at least a relatively normal society. During the years of Ivan's reign, something "broke" in people. It is possible to escape from a common misfortune only together, and here no one thought about anything or anyone except himself. Society has already survived the terrible famine of 1569-1570, so many cruelties that it has already become indifferent to death and the suffering of people. Everyone didn't care at all.

Boris demanded that grain be sent to the starving regions. For bribes, bread was not sent or sent to rot, and the owners were waiting for the "real price" (despite the fact that the cost of bread had risen 25 times).

Wealthy people drove the serfs out in droves, dooming them to death, while they themselves sold the saved grain.

Bakers were obliged to bake carpets of a certain size, and they sold bread almost unbaked, and even added water for weight.

The state distributed bread, but officials distributed bread to friends and relatives, and their accomplices, disguised as beggars, pushed the refugees away from distribution.

It cannot be said that Boris Godunov did not do anything. He did, and quite reasonably and efficiently.

He built stone chambers in the Kremlin, giving work to thousands of people, issued a decree that the serfs abandoned by their masters would immediately automatically receive freedom. He fought the robbers as best he could.

If he were a Rurikovich and the country did not survive the horror of Ivan's reign, something else could be done. In reality, Godunov's government increasingly lost control of the situation.

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In a calm, ordinary situation, when no special self-discipline is needed, beyond the usual, no great efforts are needed, Boris could continue to rule and even carry out reforms. But some effort, self-restraint and discipline were required from the society, and the society collapsed.

And besides, in the same 1601, a man appeared in Poland who called himself Dmitry Ivanovich, the miraculously saved son of Ivan M and Maria Naga.

The very existence of Dmitri, his contacts with noble Poles and Western Russians unbelievably frightened Boris Godunov. The complete impression that he simply had no idea who he was dealing with? If Godunov was indeed behind the murder of Dmitry, then it would seem that he should have known for sure whether the Tsarevich was alive or dead. But what if the performers carried out the order in their own way? And what if it was not Godunov who was behind Dmitry's murder? Again - realizing that the tsar was in serious danger, they slaughtered a similar child, but hid the real one?

Interestingly, after his election to the throne, Boris Godunov waited for some time... Perhaps he did not rule out the possibility that another claimant with more rights would appear?

In any case, Boris was frightened in earnest; so much so that the nature of his communication with the Moscow nobility changed very much. Then he was a king not at all ferocious, even soft.

Now the prince or the boyar could be happy, who was simply forbidden to marry. And then, after all, they were tonsured monks, and strangled in prisons, and exiled to Siberia, and their property was taken away. Bogdan Belsky was ordered to pluck out his beard, which the boyar was very proud of.

Denunciations against each other were very, well, very encouraged. A certain lackey Voinko denounced Prince Sheremetev -

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they say, the prince conjures. Boris defiantly gave the serf his will, rewarded him with an estate, and announced it publicly.

What happened next is clear - denunciations rained down in hail. "And there was a great turmoil in Boris's kingdom; the priests, and the chernets, and the marshmallows denounced; wives against their husbands, children against their fathers, fathers denounced their children." This is from the chronicle.

In those patriarchal times, men denounced men and complained to the king; women denounced women and complained to the queen.

The noble and rich began to enslave people especially cruelly, "infinitely" - that word already existed. Were there enough vagrants on the roads, those who took temporary work, and even nobles, were declared slaves, them estates.

"Between the masters and the serfs there was a mutual guarantee: either the master does violence to the serf, then the serf dishonors the master," Kostomarov remarks sarcastically.

Among the scammers was, by the way, Prince D.M. Pozharsky, who accused his enemy Prince Lykov of witchcraft. And his mother, accordingly, reported on Lykov's mother.

"Sorcerers" and "witches" were terribly tortured, and most of them died. Or died under torture, or were hanged for stubbornness. After all, if he is silent, then he is a bastard, he is locked. The easiest of all was the "confessed" - they were "only" ruined and exiled.

The complete impression is that Boris Godunov simply does not know where to strike. Someone from "them", from the neighbors, "knows something". And about whether Dmitry is alive, and what should be done with hunger, and how to stop the turmoil ... He knows, but he is silent, waits, gleams his eyes, grins in his beard. How to calculate it, a terrible not-

vision?! Boris strikes blindly, just to fall somewhere.

And the boyars, pathetic in their cowardice, of course, are not able to repulse him.

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chain of events

Thanks to the authority of the Vishnevetskys and the connections of the Mnisheks, Dmitry was introduced to the court.

On the throne of the Commonwealth sat King Sigiz Mund from the Swedish family of Vasa, the son of Johan III and Catherine Jagiellonka, already familiar to us (the same one, because of which Ivan M was so disgraced in his time). Sigismund differed from his father's relatives in his zealous Catholicism, which in Protestant Sweden was not at all an advantage.

In the Commonwealth, both Catholicism and descent from the Jagiellons (albeit on the maternal side) were appreciated. In 1592, Sigismund was elected King of Sweden, a personal union arose, but in 1604 this personal union was interrupted by electing Charles [X, the son of the founder of the Vasa dynasty, Gustav]. Sweden was afraid of the Catholic king, afraid of a new civil war.

And in the Commonwealth, Sigismund ruled for a long time and happily, in 1587-1632, and after him the eldest son, Vladislav 1 \ (1632-1648), then the youngest son Jan Casimir (1648-1668) ruled.

The position of the king was stable, statehood was not threatened by anything decisively. Even the loss of Poland's place in the world due to the willfulness and stupidity of the gentry was yet to come. And the question arose: is it worth the risk? Well, he will support the Commonwealth of Dmitry as a candidate for the throne of Muscovy. And what if Muscovy does not accept Dmitri and Godunov's government strikes back?

As Crown Hetman Jan Zamoyski put it "elegantly", "the dice in the game sometimes fall happily, but usually it is not advised to bet on expensive and important items. This is a case of such a nature that it can harm our state." The case really was "of such a nature" that it became appropriate to use cart-and-bone, some kind of tavern terminology.

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moisky. And really, you can't apply a firm calculation here,

solid "maybe" and "somehow" ... But is it worth it?

The same position was taken by other state and military figures of the Commonwealth. So to speak, official faces.

But they could not forbid the magnates to conduct a private war. Moreover, it is completely unknown whose support was generally more important for Dmitry - the king or the Vishnevetskys.

The king of the Commonwealth possessed only a "quarter" army - at most 4,000 infantry, hired from a quarter of the income from the royal estates. The Vishnevetskys, on the other hand, had three or four times more cavalry.

The most that the king could do and that the Vishnevetskys could not do was this. to announce the "commonwealth destruction", that is, the gentry militia. But the convocation of the army meant war with Muscovy; And, firstly, not everyone wanted it. Secondly, the war with Muscovy meant exactly this: to lose the peace of the state, to play a game of chance - do or go.

The government of the Commonwealth refused to deal with Dmitry Ivanovich and had nothing to do with all his further adventures (although it had something to do with his death).

The Jesuits were in good contact with Dmitry (he promised to instantly Catholicize Muscovy), but they were also not eager to help. The Vatican did not believe in the authenticity of Dmitry, about which documents were preserved, and did not provide any real support - neither in people, nor in weapons, nor in money. And contacts ... Who knows who chatted with whom?

The historiography of both the Russian Empire and the USSR did not favor Dmitry, did not believe in his authenticity and drew with the blackest colors:

"The version that was killed was not D.I., who managed to escape, but another person. The last version was widely used by the feudal lords

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Poland and was widely distributed during the period of the Peasants' War and the military intervention of the beginning of XU! V."!.

"Appeared in 1601 in Poland and was supported by Polish magnates and the Catholic clergy" "secretly converted to Catholicism"?.

The problem of Dmitry Ivanovich's "authenticity" will be discussed below. But what about "support" and "secret

conception of Catholicism" — frankly speaking, a flood of lies.

None of the Polish magnates ... in the sense of Catholic magnates of Polish origin also recognized Dmitry and did not support him in any way.

In fairness, Dmitry promised everyone and very, very generously: to give the Seversk and Smolensk lands to the Commonwealth, to organize a general campaign against the Turks, to help Sigismund in his war with Sweden, to Catholicize all of Muscovy in a year or two, to marry Marie not Mnishek, to give her Novgorod and Pskov, and her father Evgeny Mniszek to pay 1 million zlotys.

Marina Mnishek... The only thing in the official legend about "False Dmitry I" corresponded to reality - this is his ardent love for Marina Mni

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Marina controlled Dmitry's passions; she seemed to be more experienced than him (despite being 8 years younger), it was not difficult for her to charm the royal boy. And dad Mnishek, of course, did everything necessary for the romance to spin: the prospect was to see his grandchildren on the throne.

I will say with complete certainty: I do not know if the Mnishek family exists now; Let's hope you measure up. But if he still survived - I myself would not have approached a single lady from the Mnishek family closer than a kilometer and never, as long as I have at least some kind of birth

1 Great Soviet Encyclopedia, no. 3. T. 8. M., 1972. Article "Dmitry Ivanovich". S. 359.

2 Ibid. T. 14. M., 1973. Article "False Dmitry I". S. 393.

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telial power, would not allow his son to deal with the ladies of this clan.

Alas! Dmitry had neither a father nor a person replacing him. But no matter how dangerous Marina Mniszek was for the whole possible future, Dmitry Ivanovich's "invading army" included, in fact, very few ethnic Poles, and all of them were not at all in leadership positions.

There were three categories of people with him:

1. Russian Orthodox people who absolutely prevailed.

2. Polish adventurers of "fashionable" religions - Arians and Protestants.

3. The Polish magnates Mniszeki, who rightly had a reputation as grabbers, scoundrels and dishonest people.

Dmitry's army was at most 4 thousand people. With the rarest exception, it consisted of West Russian people, Lithuanians who professed Orthodoxy, Cossacks, or fugitives from Muscovy. Among the latter was Grishka Otrepiev, a runaway drunken deacon of the Chudov Monastery in Moscow, whose art was well known in Muscovy. Grishka collected alms from towns and villages, as if for the construction of temples, and drank this alms. At all times, people willingly gave this kind of bribe; as the poet wrote:

And give, give passers-by, So
from the mite of labor Grow
the temples of God On the
face of the native land.

The Church of Christ the Savior in Moscow was also built from such a "mite of labor".

Drink SUCH. money was both a monstrous blasphemy and a spit in the face of all Orthodox in the land of Moscow. After all, it was probably difficult to find a person who would never give any money for the construction of churches...

When Otrepiev's crime was revealed, he had no choice but to flee to another state.

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donation. Not only official authorities, but all fellow citizens were dangerous for him, because a lot of people, having caught Grishka, would calmly hang him up on the nearest aspen.

Not the best warrior for the return of the legitimate Sovereign to the throne? Agree. But it is difficult to say who more stained the reputation of Dmitry Ivanovich: the fugitive monk Grishka or the father and daughter of Mnishenka.

October 13, 1604 Dmitry with the army crossed the border of Muscovy. The news that almost the entire Komarnitskaya volost had sworn allegiance to the "impostor" caused Godunov to have an attack of absolutely monkey fury and almost apoplexy. His old nightmare was coming true.

Almost immediately, Dmitry with his retinue or army met with the army of Boris Godunov. By-

the fact that someone, but Boris Godunov, took the "imposter" more than seriously.

Godunov's army, without any particular difficulties, defeated either the retinue of different tribes, or the army of Dimitri near Dobrynich. Of those who crossed the border with him, only one and a half thousand remained; Dmitry himself also wanted to flee, but the inhabitants of Putivl held him back. Apparently, they considered Dmitry the real son of Ivan, for the equestrian king.

As a result, Dmitry spent the winter of 1604/05 in Putivl, where his supporters flocked; meanwhile, "the Godunovites raged especially in the Komarnitskaya volost, for devotion to Dmitry, men, women, children were impaled, hung on trees by the legs, shot for fun with bows and squeakers, babies were fried in frying pans. (Question of an incorrigible European: did the babies also swear allegiance to Dmitry? - A.B.)

... People who had nothing to do with anything were seized and sold to the Tatars for an old dress or a jug of vodka, while others were taken in crowds into captivity, especially young girls and children. In the Moscow army it was half

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well, Tatars and other foreigners, and they especially raged barbarically. Nothing like this was done to the people from the Dmitrievites, and this difference solidified the people in the conviction that Dmitry was a real prince.

Much is explained by the fact that Simeon Bekbulatovich, the "king" of all the allied Tatars of the Kasimov Principality, was at the head of Godunov's army. Using the experience of Yves on {, Godunov is trying to intimidate and demoralize the Komarnitskaya volost, like Ivan [U] - Livonia, throwing savages at her. The result is the same: whoever did not intend to fight against Godunov is faced with the need to protect himself and his family.

Patriarch Job wrote that False Dmitry was the machinations of "Zhigimont of Lithuania", who intends to "ruin the Orthodox churches in the Russian state and build Latin, Lutheran, and Jewish churches." Already knowing the Muscovites, the reader will not be surprised that Job ascribes to Sigismund the desire to build unknown and amazing "Jewish churches." After all, everything "not righteous" merged together, did not require division. If Job had been a little more cultured, he could have attributed to "Zhigomont" the construction of temples-feasts of mid to worship the Mexican god Vitsliputsli. What to do! Due to the narrowness of his outlook and the grayness of his poor mind, Job did not even hear of the existence of such an exotic deity.

Another thing is that a modern Russian still sometimes has some awkwardness for their ancestors ... For some ancestors. For a part.

At the same time, they declared the "imposter" Grishka Otrepyev to be excommunicated from the Church and cursed. Linking the "self-proclaimer" with such a rare nit as Otrepiev was in itself a good idea - few people would follow Otrepiev. Only bad luck, Grishka was eighteen or twenty years older than Dmitry, and they saw them

1 Kostomarov N.M. Troubled time of the Moscow state. M., 1994. S. 154.

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several times at the same time: over there, Dmitry, and over there, in the wagon train, Grishka, a fugitive pop-haired man. Dmitry's supporters generally willingly showed Otrepiev.

As a result, the people began to say that "they cursed Ot Repyev - and the devil with him, but the prince is real ...".

The agony of Boris Godunov by Pushkin looks very beautiful, to be sure. Quite, you know, noble, although belated, remorse, all these classic "boys with blood in their eyes." A very regal death occurs in the theatre: a solid radiance of gold leaf, multi-colored rags, beautiful singing.

In reality, Boris Godunov literally did not know what to do. He rushed to Maria Nagoya with questions: they say, is her son alive or not? It was difficult to come up with a more idiotic question, and Boris, as they say, "ran": Maria Nagaya honestly answered that she did not know. How does he not know?! And so. People told her that her son was taken away from the country, and instead of him, "the priest's son" was slaughtered. Who said such a thing?! Yes, they all died...

Let's call a spade a spade: Maria Nagaya fully confirmed the blackest fears of Tsar Boris. The most terrible thing that any usurper who has seized the throne by deceit or force can imagine is that a real heir, having risen from the grave, is coming to him.

Boris called on those who at one time conducted an investigation into the death of Tsarevich Dmitry: Bogdan Belsky and Vasily Shuisky. Honestly rounding his eyes, Shuisky even kissed the cross that the real Dmitry was dead, but... Did they believe him? If yes, how many?

Godunov sent an ambassador to the Polish-Lithuanian Commonwealth, reproaching him for supporting the "imposter". The reproaches surprised the king and his entourage: after all, they did not even think of providing any "support"! Here they showed up for the umpteenth time

cultural differences between the Commonwealth and Muscovy. For the Muscovites, everything that was done by any of the subjects of the Commonwealth, including private individuals, thereby

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the state did, and the king bore full responsibility for the consequences.

In the Commonwealth, however, they could not understand why the state and the king should be responsible for the private war of the magnates. Lithuanian Chancellor Lev Sapega even said in the spirit that "this man has already entered the Moscow state, and it is easier to get and execute him there than in our possessions."

Boris, a truly Orthodox person in the Moscow sense of the word, called for soothsayers - that is, witches; the sorceresses predicted great upheavals, scaring Boris half to death. More practical measures consisted in the fact that Godunov promised close combat Rin Basmanov a daughter in wife and half the kingdom (Kazan, Astrakhan, Siberia - to be precise) if he slaughtered Dimitri. Three priests were given the task of poisoning Dimitri, but only a little less was promised.

Basmanov went over to Dimitri's side, the priests were exposed, and Boris Godunov died very timely. On April 13, 1605, blood suddenly gushed from his mouth, nose and ears!, and Boris lived for only two more hours. During this time, he demanded that the boyars swear allegiance to his son Fedor ...

The scene from the opera, where the patriarch blocks Fedor's path to the throne, is a lie from beginning to end. On April 13, the son of Boris Godunov, Fyodor Borisovich, was officially crowned the king and became the king no less legitimate than his father.

Only now a dual kingdom arose ... Because in the south of the country, Pyotr Basmanov, as soon as it became known about the death of Godunov, very easily swayed to the side

1 According to doctors, the symptoms indicate a fracture of the base of the skull. Apparently, Boris was ambushed in one of the passages of the Kremlin (he often walked alone, without a retinue) and was hit quite hard in the lower part of the back of the head.

The first to notice this diagnosis was my first wife, Elena Alexandrovna Burovskaya. I take this opportunity to thank her for her valuable advice. |

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Dmitry of all influential commanders: the princes Golitsyn, Saltykov, Lyapunov, the commander of the "regiments of a foreign system" von Rosen. Dmitry's Cossacks attacked the part of the army that remained loyal to Godunov, and it was all over quickly. As a result, near Kromy, Godunov's army went over to the side of Dmitry Ivanovich and was ready to move on Moscow.

In the meantime, Dmitry's envoys, Pushkin and Pleshcheev, have arrived in Moscow. On June 1, 1605, to the joyful roar of the masses, they read a letter from Dmitry. The people demanded Vasily Shuisky and Bogdan Belsky: just a few days ago they swore that Tsarevich Dimitry was dead! Let them tell you if he's alive or dead...

Now, from the height of the Execution Ground, Vasily Shuisky and Bogdan Belsky excitedly told how they saved the young prince. A few weeks ago they said just the opposite, but what can you do? Then Godunov was still alive. Now the people knew the "truth" and greeted it with the howl of a crowd of many thousands.

Muscovites drew up a "deed of guilt", inviting Dmitry to take the throne of his father. The letter was signed by all sections of the population. Everyone wanted to see the equestrian Tsar Dimitri Ivanovich on the throne.

The widow of Godunov, the failed but still Tsar Fyodor, and the Godunovs' daughter Xenia were taken to a simple house where the Godunov family had lived before he became Tsar.

The people smashed the courts of Godunov and his supporters and got drunk; there were either 50 or 100 drunk to death.

All Godunov's relatives and in-laws (seventy-four families) were driven into exile. None of them, of course, was guilty of anything, but does it really matter?! In a tribal society there are no individuals, but there are clans, tribes and clans. They are responsible for every action of each of their members. The Rzeczpospolita should have confessed for the fact that the Vishnevetsky

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support Dmitry? In the same logic, all 74 families were to blame for the fact that Godunov slaughtered the prince and sat on the throne instead of him. And their property could be plundered according to the old tribal tradition, preserved in Muscovy and in the 18th century.

All the more guilty were members of the Godunov family. Princes Golitsyn and Rubets-Mosalsky gave an order to the nobles, and they strangled the queen, stunned Fedor, who was madly resisting with a club, and also strangled her. Their corpses

flaunted, saying that they were poisoned.

Xenia was tonsured under the name of nun Olga. According to one version, before that, the girl managed to visit Dmitry as a concubine.

In general, for almost three weeks an evil, drunken, cruel timelessness-interregnum went on in Moscow. Until June 20, 1605, Dmitry solemnly entered Moscow. All the streets, all the roofs were crowded with people, even the church roofs. "Glory" was shouted so that deafened jackdaws fell from the sky.

I note: there is no Troubles yet at all. On the contrary, the legitimate heir to the dynasty sits on the throne, thereby greatly strengthening the state.

A QUESTION OF AUTHENTICITY

Naturally, the question arises: did the real prince sit on the throne? In the Russian Empire, there was no doubt about this: the version that Dmitry was Grishka Otrepiev was approved by the highest authority. It was dangerous to doubt this version: the one who doubted called into question the legitimacy of the dynasty sitting on the throne.

The reality is not at all so unambiguous, and who Dmitry could not be in any way - it's just Grishka Otrepyev. With Tsarevich Dmitri, as if slaughtered in Uglich, everything was extremely unclear from the very beginning. The prince was indeed in real danger: from the side of his half-mad father

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(remember at least the eldest, beloved, Ivan), and from Boris Godunov. By that time it was already clear that Godunov was not shy about money and that for him, who had seen the oprichnina, the life of one eight

summer boy...

Under these conditions, the boyars, who are entrusted with protecting the prince, could well hide him away. What is the safest way to hide? Kill someone like that, fake an assassination attempt, bury a changeling the way Dimitri would have been buried. And while everyone considers Dmitry Ivanovich a dead man, take him away... For example, to Western Rus'.

They also say that already at the beginning of the 20th century there lived in France a lady, a widow, and had an almost adult son. One fine day she came to the embassy of the Russian Empire, asked: here I have papers left, in Russian, from the husband of the deceased ... It seems

vintage papers. I don't need them at all, and to teach my son at the university, the funds are constrained ...

The ambassador was reading papers, and the gray hair in the diplomatic service stirred on his skull. It turned out that the late husband of the lady and her son descended in a direct line from Dmitry Ivanovich, the son of Ivan the Terrible, hidden in France by Prince Ivan Belsky. The prince grew up in a monastery, having entered the proper years, found himself a middle-class provincial nobleman and began to live like all people of his class. And the last few generations of the family no longer spoke Russian and had no idea what kind of papers they got from their ancestors.

The ambassador asked for instructions and bought everything from the lady for very decent money. Isn't there yet? There is ... What, will you buy?! We will, these are very interesting papers, about Russian trade in France, our scientists became interested, bring them ... The lady brought more and after that she was able to teach at the university not one, but a dozen sons. She left, showering blessings and unknown

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my Russian ancestor, and the ambassador, and the entire Russian empire.

If the story is true, the legitimate heir to the Russian throne lives in France to this day, not even suspecting his rights and the greatness of his destiny. Those who wish - I give the plot.

And besides... As far as I know, no one has ever considered this version... And it's strange, because it literally suggests itself, this version. The fact is that Dmitry could well be the son of Ivan the Terrible, but not at all Maria Nagoya.

We do not know the total number of children born from Ivan U, and most likely we will never know. It may very well be that his blood flows to this day in people who do not even suspect it. It is known that Ivan strangled more than a hundred of his own children immediately after birth: after all, "illegitimate" babies, "as you know," are not pleasing to God. This we know. But who said that we know EVERYTHING. sexual relations of the Grand Duke?! Moreover, who said that all his connections were known to his contemporaries?

I offer two versions to choose from.

1. Random relationship that lasted several days (or maybe several hours). In fact, a random woman was raped, whom Ivan [U] immediately forgot about. In those days, no means of protection were known at all; even calendar

did not know the method. Protection itself seemed to the people of the 15th century, and even much later, a sin, a violation of the will of the Lord.

A child is born, about which the terrible "father" has no idea. But others know that this squeaky bundle is not something or someone.

1 It would be more polite to say: love affairs. But in relation to Ivan the Terrible, the word "love" loses any, even the most vulgar meaning.

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then, a "prince". If the relatives of the young mother had at least some connections and means, they could well send her (both before the birth of the baby and after) to Western Rus'.

Incidentally, this variant also includes the variant of a dead mother of a living baby... after all, how do we know what adventures awaited a young woman in Western Rus' and on her way to Western Rus'?

2. A baby should be born, and the expectant mother and her family know perfectly well what fate awaits him immediately at birth. Even in Muscovy, people could live who were brave enough to substitute: slip some other newborn baby into the Kremlin monster - bought, stolen, exchanged for land and the treasury. And in order to save his ... Not very humane? But in all times, mothers, saving children, have done other things. Not Christian? But we already know that in the 10th century Russians were not very firm Christians.

The fact of the matter is that Ivan 1^U had many illegitimate children. Who of them survived, who knew about his origin - is unknown. In principle, the "princes of Dmitry" could march in detachments, and no imposture. Agility... uh... dexterity of the loins, and no imposture!

The most realistic, in my opinion, is the variant of the "unknown prince" and "changeling"; moreover, both versions are approximately equally probable.

It is possible that the real Tsarevich Dmitry, the son of Maria Nagoya, also came to the Vishnevetskys, who owed his salvation to the fact that sixteen years ago his mother and Prince Belsky killed some other boy who looked like him.

I am completely unable to admit a single thought: that the man who was crowned king in 1605 in the Assumption Cathedral was an impostor.

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Indirect signs

This man was convinced of himself; he knew for sure that he was Dmitry.

Contemporaries, including those who saw not the bent backs of the boyars and princes, but real feudal lords: foreigners in the Russian service, ambassadors of foreign powers, repeatedly noted the "natural greatness" of Dmitry. "A certain greatness shone in him, which cannot be expressed in words and never seen before among the Russian nobility and even less among people of low birth," wrote Margeret.

For the people of the 17th century, it was obvious that greatness is a hereditary thing, irrefutably revealing just a "high" origin. It is no coincidence that among the Polish gentry, where Ivan was not very popular, there was a rumor that Dmitry was the illegitimate son of Stefan Batory.

Excuse me, I don't believe at all in the "hereditary greatness" that is transmitted with genes: one prince Rurikovich drank himself in front of my eyes and died from vulgar common drunkenness.

On the other hand, I saw manifestations of "natural greatness" in people whose grandfathers plowed the land, but these people themselves were confident in their significance. Greatness, the spirit of superiority appears in people when they really believe in their superiority over others. Such people, by the way, are usually modest, benevolent, pleasant in getting around: they don't have to prove anything to anyone! Robert Warren says it well: "An ambitious person is one who wants others to believe in his greatness. The judge is confident in his greatness, and he does not care what others think. The arrogance of the Moscow boyars simply stinks of an inferiority complex, while Dmitry's behavior convinces him that he

b Warren R.P. All the king's men. M., 1988. S. 232.

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then he does not worry in the least about his greatness. And therefore not ambitious.

In addition, Dmitry behaved extremely strange for an adventurer and an impostor. Go to Muscovy the way he went - with several thousand people against

a huge army, against the entire state apparatus, could only be a person who is completely confident in himself. One who is convinced, just as in the sunrise: that, in the words of Napoleon, "soldiers will not shoot at their emperor." A man completely convinced of his right to the throne and the full opportunity to trust "his good people" - as in Putivl.

He behaved strangely when he entered Moscow. It would seem that the first thing to be done in the capital is to organize a good massacre, scare the boyars and princes half to death, replace the infidels and strangers who served anyone who pays with their own, faithful and reliable.

In short, he did nothing of the sort. On the contrary, he showered favors on everyone he managed to do. He paid the debts of Ivan U. He returned from exile all those exiled under Godunov, returned the confiscated estates to everyone, and allowed everyone to marry.

Declared freedom of free exit from Muscovy and free entry, as well as freedom of trade. His words have been preserved: they say that the state only gets richer from free trade.

He began to invite foreigners who knew crafts and sciences. He began to prepare for the war for the mastery of the Crimea: to carry out maneuvers, to prepare weapons. He began a policy of rapprochement with European countries. Inquisitive, intelligent, lively and easy to handle, he loved the new, willingly entered into conversations with the boyars and constantly accused them of ignorance. "You promote piety only by keeping posts, worshiping relics, venerating icons, but you have no idea about the essence of faith..." he told priests and boyars.

And he was lenient about it. Unbelievable, not Moscow condescending.

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Soon after the wedding of Dmitry Ivanovich to the kingdom, Vasily Ivanovich Shuisky began to gather eminent Moscow merchants and boyars at his place at night and talk with them that "the tsar is not real", an impostor, wants to destroy the Orthodox faith and sell Holy Rus' to the damn Poles. And therefore it must be overthrown.

The Shuiskys tried to spread these "ideas" to the masses. The masses were brought to the right place. The three old fools of the Shuisky brothers, Vasily, Dmitry and Ivan, were arrested. Dmitry Ivanovich refuses to judge them himself; let them be judged by a special Council of representatives of different estates. The cathedral sentenced Vasily Shuisky to death, his brothers to exile.

Dmitry Ivanovich forgave all three, canceled the sentence, returned the three scoundrels to court. Why?! What motivated Dmitry?!

I can only draw two analogies. One - with the Byzantine emperor Justinian, who somehow dropped quite seriously: "Well, what can you do if my perfection is not in people ..." After which he forgave the obvious bastard and traitor. The second - with Pope Innocent III. When one of the people close to the Pope began to talk about the intrigues of the German emperor, the Pope condescendingly remarked: "But it's only me who is sinless."

Only a person who was absolutely convinced of his right to the throne, who looked at all Muscovites as foolish children, in whom - what to do! — there is no royal perfection...

Back in the XNUMXth century, they suggested: maybe the Jesuits raised Dmitry? They brought up a stray boy, assured him that he was Dmitry, "miraculously saved", and he was glad to try.

Why the Jesuits? But because in the Russian Empire it was the Jesuits who were supposed to be ritually hated. So to speak, as fiends of Catholicism and ho

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wild incarnations of the "Polish danger". If the Poles were immediately blamed for the appearance of cholera in 1830, how could the Jesuits not be blamed?!

But here's the problem... Firstly, Dmitry spoke good Polish and German, but he didn't speak Latin at all and made very naive, very funny mistakes. Literally he could not write his own name: instead of npregayug, he wrote t Pera{og; instead of Pere{-1\$ — Petschse1. It is hard to believe that the Jesuit fathers would not have taught a pupil Latin at all: after all, they communicated in Latin, children from different countries of the European mainland.

Secondly, Dmitry turned out to be completely indifferent to Catholicism. He created a Catholic church in the Kremlin, reasonably explaining to the flustered Muscovites there that it was allowed to build Lutheran churches in Moscow? Well, let there be a church. But only.

None of the promises given in Poland to King Sigismund and his entourage (including the Vatican), Dmitry Ivanovich did not fulfill. And when a certain pan Gonsevsky arrived from the king of the Commonwealth to congratulate him on his accession to the throne, to remind him of these promises, Dmitry spread his hands, referring to the state

the current order of things and that he is still precariously seated on the throne. In general, there will be no war with Sweden, no catholicization of Rus'.

Dimitri just as much upset the envoy of the Pope, Alexander Rangoni, and the cunning Polish Jesuit Lavitsky. Dmitry greets them luxuriously, with cannon fire and delicious dinners, but does not promise anything, but only asks. Now about an alliance against the Turks, now about the purchase of weapons, now about the printing of church Orthodox literature in Church Slavonic in Europe. |

And at the same time, he introduced the higher Orthodox clergy into the Boyar Duma and sent to the Lvov Orthodox Brotherhood "sables for three hundred rubles" and a letter in which he thanked for firmness in Orthodoxy.

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and for defending the interests of the Orthodox in the Commonwealth.

Papa Mnishek receives the most from him. I don't know if it was exactly a million zlotys, but they gave him a lot of money. But Novgorod and Pskov were not given, what can you do ...

Papa Mniszech hopes for the influence of Marina's highly experienced daughter... But it seems that Marina's female power ends here as well. When Marina arrived in Moscow, Dmitry demanded that she convert to Orthodoxy. And Marina ... where to go, moved. She publicly took communion according to the Orthodox rite. It becomes obvious that Dmitry categorically does not want either Polonization or Catholicization.

Yes, and for what? Did the Poles and Catholics help him get the throne?! No, they talked a lot. And Russian Orthodox people helped. Well, we will assume that he was only chatting with the Poles and Catholics.

Already in the 20th century, another assumption was made: some boyar group sent someone to Rzecz Pospolit, "made" False Dmitry from some stray sha, created their own weapon.

It's already warmer... But for the life of me, I can't imagine either Bogdan Belsky, let alone Vasily Shuisky, as subtle intriguers capable of calculating not just a few moves... but even half a step ahead. Everything that we know about these people testifies irrefutably: they were insidious, cruel, maniacally deceitful, and absolutely any baseness and meanness could be expected from them. They were not usually dangerous, but not as clever and brave men, as Stefan Batory was dangerous - namely, as bastards,

at any second capable of stabbing in the back with a knife or dropping something into a glass.

But these people are extremely narrow-minded, uncultured, even naive; the true children of the fearful court of Iva na U, its most natural offspring. A little later, in 1606, the Shuisky brothers, short-sighted cretins,

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they will poison the smart and talented commander, Mikhail Skopin-Shuisky, the nephew of "Tsar Vaska". In this way, they will destroy a dangerous competitor, capable of emphasizing themselves, mediocre and cowardly, but "at the same time" they will kill the only person who is capable of saving them, fools, and strengthening their dynasty on the throne ... Same for me, intriguers!

At this level - and all the other actions of Shuisky, Belsky ... all the famous Moscow boyars. One can imagine that Belsky and Shuisky slaughtered the "priest's son" for this, and that the real prince was sent abroad. It is within the bounds of probability that this sweet couple received an unequivocal order from Godunov, but deceived the tsar by slipping the "priest's son" into it, and saved the worthy prince in order to create a new counterbalance to Boris God. That's why he twitched, not knowing for sure whether Dmitry was alive or not.

But it is impossible to imagine "Tsar Vaska", who in 1592 plans a complex intrigue, deliverance from Godunov through the hands of the grown-up Dmitry, then from Dmitry himself ... It is as unbelievable as to imagine an African leader, a contemporary of Vaska Shuisky, who buys shares on the French stock exchange, and being engaged in the slave trade, begins to sell his fellow tribesmen strictly to the French so that his shares rise in price. That doesn't happen.

And one more, the simplest idea, which for some reason still cannot come to anyone's head. Tsarevich Dmitry was 8 years old at the time of his death in Uglich. Sorry, but I cannot imagine a person who does not remember himself and his environment at this age. To "inspire" an eight-year-old boy that he is not at all who he remembers himself ... No, this is simply ridiculous. You can also create a fictional biography for a three-year-old ...

And therefore, the arguments about the "foster of the Jesuits" or about the "changelings of Shuisky" can be safely attributed to the same category of vile and stupid tales as the "attempt to

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sell Holy Rus' to the damn Poles" or "Beria the English spy". Let's not, huh? You also need to be able to lie.

Unia Perspective: Dmitry

So, Dmitry is pursuing a policy of cautious, but moving away from Moscow isolationism. Could this be annoying? Can not.

Carries out an independent policy, convicts boyars of ignorance. Enemies again...

And besides, he simply "smells" of Western Russia. A lot of everyday details: the way to venerate icons, greet people, talk to people, dress in the eyes of contemporaries made it obvious: in front of them was a Western Russian.

For the bastard Shuisky, his vile brothers and henchmen, it became a strong "argument": the "imposter" shaves! Do not sleep during the day! So not Orthodox. Thus, not a Christian!

Of course, he was a Russian Orthodox person, but not an adherent of Moscow Orthodoxy. He was baptized on various icons, not thinking to whom they belonged, did not consider himself God, was not committed to rituals. Dimitri's religious tolerance and his knowledge of theology irritated me even more. Instead of resting on ceremonial details, the young tsar spoke about the ESSENCE, proving the Muscovites' ignorance and gross prejudices like two and two.

"He spoke to the Russians with the voice of freedom ... all this was supposed to familiarize the Russians with new concepts, pointed them to a different life."

Many of the reforms, their specific details, also "convicted" him of a Western Russian. For example, Dmitry gave a deferment in the payment of taxes to victims of that

b Kostomarov N.I. Russian history in the biographies of its main figures. M., 1993. S. 372.

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Tara raid. But that's exactly what they did in Veli.
whom the Principality of Lithuania!

Alexander Alexandrovich Bushkov has a curious, though far from indisputable, escapade:

"It is extremely similar to the fact that the young king became

the first to confirm by his own example the sad truth: an autocrat, even if he is smart, kind and full of the best intentions for the country, can only stay on the Russian throne if he cuts heads right and left. Humanists do not survive, moreover, after death they find themselves smeared with dirt and slander to the very top - this sad rule subsequently worked without a misfire in the cases of Peter III and Paul {...»!

Bushkov is too characteristic of such a cult of power. Squeals, bites, yells, tortures, cuts off heads - that means a strong person. No, it's the other way around... All forgiveness, Dmitry's simplicity is more like a sign of strength.

I am afraid that in the fate of these three there is a different and incomparably sadder regularity. All three tsars are indeed something special in Russian history. Such a subtle and intelligent person as A.A. Bushkov immediately understood this and unmistakably singled out these three, restless and lonely.

Is it only a matter of humanism? These three are very restless people, without serious support. Indeed, well, who is the real support for Dmitry? Commonwealth? It is worth fulfilling the promises given to the Polish king and the Catholics, and support will definitely come! .. But it is just as clear and a no brainer that nothing good will come of this, except perhaps a civil war.

Rely on the boyars? Nothing to do! Just for this, you need to use daddy's experience: chopping heads, poisoning people with a bear, drunkenly drinking,

| Bushkov A.A. Russia, which was not. SPb., 1997. S. 313.

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to puff up, telling that, behold, he let go of his beard and therefore immediately became taller and smarter than any "Latins" there. It will do! Such a king is the only thing this stupid and rude pack needs.

But ... then what? Even if he cuts down ten hundred heads? What to do with a drowsy country, or he wants to stir up?

What should a Western Russian, that is, a Russian European, do? Who, in order to be a European, does not need to change his faith, or put on a non-German caftan, or ritually drink coffee?

By and large, time has been lost, by a hundred to a hundred and fifty years, because in real politics there is nothing

what kind of Western Rus'. There is Poland, after which South-Western Rus', which has almost lost its own face, is gradually policing its tail, monkeying around.

And there is a drowsy Eastern despotism - Muscovy, even more alien to the Western Russian. If not in the Kiev region, then in the Grand Duchy of Lithuania, in White and Black Rus', at least he is still at home ... But in Muscovy ... To tell the truth, I'm not sure.

But now all is not lost! There is still a chance. Small, crazy, fascinating. It consists in bringing together into a single organism the three great Slavic states: Poland, Lithuania and Muscovy.

Circumstances are favourable, because Sigismund marries Constance Habsburg, and in Poland this causes fear that the "German party" will grow stronger. The gentry opposition offers Dmitry the crown of the Commonwealth. He is a very convenient contender to "collect" all three crowns: a Western Russian who knows both. And in Muscovy, and in the Commonwealth, he comes to power in a way acceptable to these countries. There is, at least, a personal Union, and there anything can be.

But even Sigismund is not asleep! Already once fallen on the sword, already once forgiven by Shui

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The clergy communicate with Sigismund and explain to him that he, Sigismund, appointed them some kind of "not such" king and THAT THIS "not such" should be overthrown. But wouldn't Sigismund himself want to sit on the Moscow throne or place his son Vladislav there? |

On May 2, Dmitry's fiancée, the legendary Marina Mnishek, arrives in Moscow, and she brings 2,000 Poles. According to the classical version, "Polish adventurers who arrived with him (False Dmitry - A.B.) ... behaved in Moscow as in a conquered city, allowed themselves all kinds of violence"!, which caused a "popular uprising".

It is difficult to say what in the behavior of the Poles was a manifestation of arrogance, and what simply repelled and frightened the Muscovites. Here, during the marriage of Marina and Dmitry, 68 musicians played for them and the guests, and the Poles danced to the music. In a society oriented towards monastic ideals, towards the "salvation of the soul", towards the strictest observance of rituals, this made a very bad impression. And since the society of eternal teenagers was ready to consider the tsar a corrupted child, it became very popular to point out the pernicious influence of the Poles and, in general, any "Latinism" on the tsar. What Shuisky used.

Surely something, Vaska Shuisky managed to organize the rebellion excellently. What is called quality! On May 17, Muscovites were awakened by the alarm. All the yards where the Poles, Litvins, Western Russians lived, turned out to be blockaded. Only Konstantin Vishnevetsky escaped and rode to the Kremlin, led his 400 horsemen. But he was also stopped by blocking the street, aiming a cannon. And so that no one would understand anything, people ran through the streets screaming - they say, the Poles are killing the tsar, save the tsar! Find out who is killing whom, and the slogan, as they say, is "ideologically consistent."

In the Kremlin, Basmanov, who was loyal to the tsar, was killed, and German mercenaries were killed, all of whom did not lay down their arms. Arrow

b World history. T. 1U. M., 1958. S. 518.

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they threatened that if they did not leave Dmitry, they would break into their settlement, kill their wives and children (among other sentimental tales in Rus', they are very fond of sobbing about the love of their ancestors for children). Streltsy lay down their weapons, and Dmitry Ivanovich finds himself in the hands of the SHCHIKOV conspiracy.

He is ready to fight for his life. Then he threatens from the window, shouting: "I'm not Boris!" (Apparently, he knows that Boris Godunov was killed?) And while jumping from the windows, he either breaks or dislocates his leg. In other words, he can't even run away. But even captured, he demands that charges be brought and that at the Execution Ground, with a confluence of people, his mother would again recognize him. In a word, if he is not a real king, let him be publicly convicted and condemned. Gentlemen, tell me from your conscience ... Can the callers themselves behave like this?

If the boyars of Shuisky consider him an impostor ... so here he is, the desired hour has come! It's time to call Maria Naguya, call the abbot and the monks of the Chudov Monastery - let them grab onto the impostor with a cry: "Here, they say, where are you, Grishka Otrepyev But the conspirators - Sigismund's paid agents - act differently ... Who was the first to open fire, is already difficult to establish. Then 22 gunshot wounds were counted on the corpse of the king. How is it with Akhmatova?

You will not be alive, You will not
get up from the snow.
Twenty-eight bayonet, five firearms.

Only the murderers of Anna Andreevna's friend were still

bolder: they stabbed with bayonets. And these behave exactly as criminals should behave, trying to cover up their deeds and quickly hide the ends in the water. Like conspirators, who know perfectly well that they have a real tsar in front of them. Things have gone too far, now the failure of the conspiracy will certainly turn into a block for them ... And they shoot at the king, kill him. Judging by the number of shots, they are in a hurry, hurry, fuss, me

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tease each other. But not one approached, did not strike with iron at the helplessly lying king. No one dared to look into the eyes of the man he was killing. Why?!

The usual lack of honor among Muscovites? Natural meanness of the soul? Or something else? For example, the recognition of a half-corps, on which lead flies, as a sacred person? In any case, the people of Dmitry's corpse are not yet

halls.

The corpse of the "impostor" was buried in an open field, like something filthy, non-Orthodox: not sleeping after dinner, dancing to the music. But rumors soon spread among the people about frightening signs on Dmitry's grave; it became clear that he was also a sorcerer. Then the corpse was dug up, burned, you shot the ashes from a cannon towards Poland. Very edifying, very symbolic act! At 12

he looks great...

The day of May 17 ended, of course, with a Polish-non-German pogrom. The killed rushed to the Polish embassy - but the gates were tightly closed, and not a single person was let in: Sigismund consistently got rid of the competitor's supporters. In some places the Poles and the Western Russians fought back successfully, in some places they didn't, someone managed to escape, there was the usual confusion of the pogrom.

Either two or three thousand people were killed; as is usually the case in Muscovy, no one counted. This number must also include the musicians who played at Dmitry's wedding - they were killed for insulting the feelings of the Orthodox. Of course, I can also put this word in quotation marks: "Orthodox." But after all, Moscow Orthodoxy is exactly like this. In his mind, the musicians really did something.

Of course, women were raped again. Some

1 If there really were signs, this is again a reason to think (note by a feudal cleric and a clerical feudal lord. - A.B.).

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dozens of the youngest and most beautiful were dragged to their homes by princes and boyars, so that this was not the action of only street rabble, by no means. Another favorite tale of Muscovites, repeated by them very often and extremely expressively: about the depraved West and angelically pure Rus', multiplying by budding. And the facts are as follows: on that day in Moscow there was no Polish and Western Russian woman who was not offended by the Russians ... it would be unfair. Not Russian, no. Let it be so: Moscow pigs.

On all this disgrace and shame, the one who for many years continuously lied, scolded and betrayed - Vasily Shuisky, soon nicknamed "Tsar Vaska" climbs the throne. How many times did he say exactly the opposite about whether Tsarevich Dmitry was alive, and about who was sitting on the throne? Eight times, I think. How many dead did he put at the base of his throne? Do not count.

And it started...

A collapse in Troubles

The timing of the Time of Troubles is counted in different ways. Traditionally, they counted from 1601 - from hunger, from the time of rumors about Dmitry Ivanovich. Some historians count the days from 1598, the year of Godunov's accession to the throne, so to speak, from the Rurik dynasty to the Romanov dynasty.

Others - just from the wedding to the kingdom of Vasily Shuisky, and it is necessary to count the time of the Time of Troubles. Because until that time, power still existed, at least some. And the real power of "Tsar Vaska" rarely went beyond Moscow and its immediate environs. Five, six different "governments" appeared with different powers and different possibilities to seize power, but always with the same "rights". Muscovite Rus, calling a spade a spade, collapsed.

Literally dozens of "dmitriyevs", "princes who miraculously survived" and their "relatives" and "voivods" appeared.

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Ivan-August, Gavrilka, Eroshka, Laver, Osinovik, Fedor, Klimenty, Saveliy, Simeon ... all, it is immediately clear, are princes.

The shame began, which I don't even want to describe: when False Dmitry P (either a baptized Jew from the city of Shklov, or a runaway serf, the dog knows him) "recognizes"

Maria Nagaya, and Marina Mnieszek not only "recognizes" her "miraculously saved spouse," but also gives birth to a child from him.

When the "seven boyars" demonstrate their complete failure, and the princes and boyars famously roam from Moscow to Tushino, from boyar Moscow and "Tsar Vaska" to the stray pseudo-tsar False Dmitry II and back, each time acquiring something.

When terrible gangs of condot erov-"foxes" invade from Poland, led by Lisovsky and Jan Sapieha, outlawed in the Commonwealth.

When some boyars strive for maximum immutability, while others are ready to go for a partial modernization of the country, but with full inviolability of serfdom.

When the son of the Swedish king Karl [X] is proposed to the throne in order to become "at one with the German people", that is, to Europeanize the country.

When Marina converges with Ataman Zarutsky and 6th lives on Yaik. The Cossacks extradite them and the child, Zarutsky is executed, and Marina dies in captivity.

When the militia gathers twice from the eastern, Volga regions - the most remote and wild (more wild - only the Urals and Siberia, but there are still a few Russian population, and it takes a long time to go from there).

The goals of the militia are the same as those of the wildest, most deaf boyars - no change!

When "edifying" tales are created about the "feat of Ivan Susanin" and about Prince Pozharsky (the same one, up to the nose on Lykov) as a national hero.

When the militia, having entered Moscow, arranges a Polish-German pogrom, systematically slaughters "foreigners."

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When the three-year-old son of Marina Mnishch is hanged by False Dmitry And "just in case" - to get rid of another applicant. The child, anticipating something, keeps asking: "Where are you taking me? And he receives comforting assurances that they are taking him to his father and mother. According to eyewitnesses, the child, the failed Moscow Tsar from an unknown father, was dying for a very long time - a thick rope, the thin neck of a baby.

In 1613, on the blood of a child, he ascends the throne, according to the most convinced monarchist Purishkevich, "a nasty half-German dynasty", which in Gottsky

the almanac is stubbornly called the "Romanov-Golshtinsky". With the murder of a child, her reign began, with the death of another child, and ended with the murder of Tsarevich Alexei. —

A new dynasty came to a devastated, terrible, but "not compromised" country. To Muscovy, which intends to continue to live extensively, destroying its nature and its people, but if only not to develop, not to change, not to think about anything, and so that it would not be better to think - drink, drink ...

Then this will be repeated more than once: the eastern, wild regions of Muscovy will save the extensive path of development from harmful inventions born in its central or western regions.

But in those terrible seven years, in the years from the birth of Christ from 1605 to 1613, everything was for the first time. And this vile time began not with the mythical "Polish intervention" (which began much later), not with "popular uprisings" and not with the advent of "False Dmitry prepared by the Jesuits." And from when in Moscow they kill the legitimate contender for two thrones: Moscow and the Commonwealth. When dirty intrigue triumphs over the law.

The pebble that pushed Muscovy into the Time of Troubles was Vasily Shuisky, "Tsar Vaska." This squat, emaciated, hunched, blind-sighted old man with

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with a large mouth and a sparse beard, he was distinguished by greed, heartlessness, a passion for espionage and trickery; he was ignorant, engaged in sorcery and hated everything foreign. He showed courage and extreme stubbornness only in defending his crown, which he clung to with the feverishness of a miser, "- this is how the Russian historian A. Trachevsky describes him.

But let's not again reduce the whole thing to the fact that this king is bad, and that one is good.

In every society, those who meet the requirements more than others "climb" to the upper floors of the pyramid. In universities, the most prestigious places are occupied by the brightest scientists and the best lecturers. The army is led by those who are best suited for the career of a professional officer. The most vicious and most inveterate criminals rule in prison cells. |

Tsar Vaska is a product of his society, nothing more. The meanest, the most cunning, the most insignificant? May be. Who is best able to pursue his own and only his own selfish goals? I can better-

who to spoil, betray and mean? (As one "merchant" friend of mine says: "you can shake off your knees after that ...} Let's assume that all this is so. Well, what about the rest ... Where was the whole vast country looking?!

Muscovy saw who she chose - this is the time. And she deserved the one she chose - that's two. A vile, ignorant society, not familiar with decency, in which it is supposed to turn up a piglet in every possible way, has truly received its leader.

A country ready for turmoil has chosen the one who shakes it out of the turmoil. The day will come, and "Tsar Vaska" will be thrown off the throne, tonsured as a monk, and given to the Poles. At a meeting of the Sejm, he would wallow at the feet of the Poles, cry and ask for forgiveness, and then die unnoticed in 1612, no longer interesting to anyone.

By the way, it is already clear from this that no matter what shamanistic actions one performs, but in reality Rus' finds itself in

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orbit of the affairs of the Commonwealth - and both Poland and Lithuania. Three states turn out to be closely connected into one dynastic and one eventful tangle.

But in 1606, an avalanche - went. It is done. As a result of the avalanche, by 1613 the last chance remained unused. The last chance, firstly, for the Polish-Lithuanian-Moscow Union. Secondly, so that Western Rus' could play its own role in the whole of Russian history.

Possible upgrade

Modernization is always a change in society. Carrying out, in modern terms, "unpopular" reforms. All the more "unpopular" they will turn out to be in Muscovy, where for centuries the possession has become accustomed to moving away from modernization, from generally any changes in the age-old way of life.

By the 17th century, Muscovy lived at least until the threshold of modernization, but the implementation of any reforms directly depended on how firmly the ruler was sitting on the throne. If the prince or king is legitimate, if there is no one to replace him, then it turns out that the one who has the right to order orders from the throne. And you don't want to, but you obey.

And if orders are given by one whose right to the throne is dubious? Then the orders are doubtful. Then it seems that you can choose which orders you want to obey and which ones you don't. You can also decide which orders,

which reforms are in line with tradition and which are not.

So in the XNUMXth century, a certain Shemyaka, cousin of the Grand Duke of Moscow, Vasily the Dark, burned out badly. It was not so difficult to overthrow a relative from the throne and blind him. And then?!

It is necessary to rally boyars and princes, to demand service from them ... And at the same time, it turns out, it is necessary to remain "good" for them, that is, in fact, to bribe them

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EXCESSIVE "democratism" of the most rotten nature, to remain comfortable, soft, "kind". An impostor and a usurper cannot show firmness where the rightful holder of the throne will show it, and will certainly lose to the rightful heir, the rightful monarch.

Vasily [Y] won back the throne in conditions when, it would seem, there could be no other option in principle.

Just as exactly, it turns out, Godunov is not suitable for "modernizers", but Dmitry is suitable! But he, too, needs the Union to carry out reforms. To stand behind him mighty Western Rus' - Orthodox, but civilized

called.

Perspective of Unia: Sigismund and Vladislav

In principle, it was realistic to put Vladislav on the throne, the candidacy was seriously discussed. Here it is, modernization ?! But this is the limit of naivety, to think that the blood of a monarch by itself can change an entire country. It seems that this is how they thought in the Middle Ages ... at least in some cases. But Vitovt, having married his daughter Vasily, the son of Dmitry Donskoy, did not make Muscovy look like the Grand Duchy of Lithuania and Russia. Excuse the cynicism, but all that Vitovt achieved was only to improve with his blood the qualities of the heirs of the Moscow dynasty of princes, who would still live and rule according to completely different laws - and nothing more. In the same way, Muscovy did not at all turn into Byzantium because a whore suffering from syphilis, the niece of the last Byzantine emperor, came to marry the Moscow prince. Has arrived. Made things. She gave birth to one heir, poisoned the second. But Muscovy remained Muscovy.

In the same way, a Swedish prince from the Vasa family, having become the Polish king Sigismund III, did nothing to prevent a whole series of Polish-Swedish wars.

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Lithuania and Poland are states with a similar system, similar customs. In such cases, personal union can work very well. Well, Poland and Sweden are very different societies, and personal union does not work here at all.

Discussing the candidacy of Vladislav as the Russian Tsar, the boyars foresaw everything. Vladislav must convert to Orthodoxy, marry an Orthodox bride. A categorical ban on Catholicization was introduced: the death penalty was provided for Muscovites who would accept Catholicism. All captured Muscovites must be released, all Polish troops must be withdrawn from the territory of Muscovy, including Smolensk.

If such an option would be accepted ... then what? What great things could happen? Well, there would be another Muscovite tsar, this time of Swedish-Polish origin.

After all, the question was and is not at all about who the ruler is, but about some "rules of the game". Either the unification of states is still taking place, or the dynasty is simply changing. Or the schizophrenic-commercial isolation continues, and then the history of Muscovy goes on as it did. Or the modernization of Muscovite society begins, the disintegration of the community and the limitation of the power of the state.

The boyars, of course, wanted one thing - maximum immutability. Let a king sit on the throne, who, even if he cuts off heads, does not stir up heads, does not clog them with all sorts of nonsense, as if you need to think and learn. Let yourself not breathe in the middle of Moscow from the stench of manure and feces, but in Siberia they are catching up with the last sables. It will be necessary - we will organize another turmoil, there will be fewer little people! And then there will be enough sables, and clean air. Let the peasants know their place, work and pray, and no, no! No change!

Let the patriarch support and sanctify all this antediluvian disgrace, and having shitted, it will be possible to pay money, the holy hermits will pray.

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However, conditions are conditions ... But 15-year-old Vladislav turned out to be a zealous Catholic, his dad Sigiz Mund was also not eager for his son to convert to Orthodoxy and thereby lose his rights to the Polish throne. On August 17, 1610, even an agreement was signed, and according to this agreement, only to get married in Moscow

the throne Vladislav was supposed to follow the Orthodox rite. The remaining terms of the treaty remained, to put it mildly, vague and allowed different interpretations.

Only in 1634, according to the Treaty of Polyanovsky, Vladi Slav will finally renounce the throne of Moscow, and until then the situation, to put it mildly, remains uncertain: the contract has been signed!

But what could really happen if Vladi Slav ascended the throne of Moscow? The answer rests on the same damned question of the Grand Duchy of Lithuania.

Or, broad tolerance. The union of all the children of the Apostolic Church, both Catholics and Orthodox. Then - the heyday of a single Slavic power, the Commonwealth, which includes Muscovy. If even the most stupid and stubborn savages run away from such a country and create Kazan or Tobolia, this will no longer play a role: they will be crushed in passing, not really noticing.

In 1615 a University will be opened in Moscow, in 1620 the Academy of Sciences will be opened, in 1630 German engineers will build the Smolensk-Moscow road, and the first Russian youths will return from an internship in Europe. In 1640, Moscow, Vladimir, Tver and Kazan will be governed by the Magdeburg Law. In 1650 - also Armavnr, Kazan and Perm.

In the Thirty Years' War, Muscovy will not support Sweden against the Commonwealth, but will attack Sweden as part of it; in 1648 the entire southern Baltic coast would become Russian-Polish.

Of course, a church schism will become impossible by definition, and even if Nikon and Avvakum can appear, they will be put in a madhouse.

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Crimea will be taken in 1650. Some of the Tatars will flee to Turkey, and some will quickly turn into normal civilized people. In 1700, Mehmet-Ogly Bakhchi of Sarai wrote a treatise, according to which, in order to know Allah, it is necessary to study, and Tori PEOPLE will certainly go to hell.

And in 1660, in the vicinity of the former Zaporizhzhya Sich, the last Cossack, Serizhop Bulbora, was caught and carried in a cage, showing the public. But at the mere sight of Bulboryl, the ladies will have so many confusions and miscarriages that they will have to stop and Serizhop will have to be handed over to medical licentiates Schmidt and Ivanov to check if he is a flying mutant.

In 1680, the Don Cossacks asked to establish a university in Cherkassk. The settlement of the Kuban, the South of Ukraine - Novorossiysk begins. Georgia and Armenia write letters of acceptance into the Commonwealth, and the Turkish sultan falls into more and more thoughtfulness.

In 1700, a monument to Marfa Boretskaya will be erected in Novgorod, and in Moscow - to the Grand Duke Gediminas, the ancestor of the ruling dynasty. Humane foreigners will not advise to commemorate Ivan in the presence of the Russians [M - they cross themselves, spit and blush.

But all this is only subject to the solution of the Cursed Problem: the split between Catholics and Orthodox. If not, the scenario, of course, is different... Polish occupation of the western and central regions of Muscovy. Moscow law for Catholics and the simultaneous emergence of Orthodox brotherhoods in Tver, Moscow and Vladimir. Slow, painfully slow polishing of the tops of the Muscovites. The same cultural gap that arose in Ukraine by the end of the 16th century—between the Polonized upper classes and the Orthodox lower classes. Dumb confrontation, constantly fraught with civil war. With a high degree of probability - uprisings, suppressed with varying degrees of cruelty.

Turkish sultans happily rub their hands: on the southern borders of the Commonwealth, a belt of Cossacks is formed

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some Orthodox states that can be used against the Catholics... Now bread and gunpowder are brought to the Cossacks not from Moscow, but from Istanbul, and the Islamization of the Cossacks begins.

On the eastern borders of the Commonwealth, the Grand Duchy of Kazan arises, declaring itself the "Power of All Rus'", and the Commonwealth is drawn into endless wars with the Kazan Principality-Khanate. In Siberia, the state of Russian settlers, fairly mixed with local Tatars and small tribes of the North, builds a capital in Obdorsk and declares itself the Only Truly Orthodox Belovodye. At the kurultai of local "Russian" "Orthodox" hierarchs, they choose their "patriarch". Having eaten too many fly agarics, in a fit of shamanic ecstasy, he excommunicates from his "church" everyone who does not fall into hibernation for the entire polar night. Do not fall into hibernation - not a Christian!

More distressingly, the Obdorsk surplus population, beginning in 1700, has been regularly invading the Commonwealth, just as the barbarians once invaded the empire.

Of course, I do not insist on the accuracy of dates and details, but the "fork" is something like this. Or or. And the choice of the path of development does not depend on whether Speech sits on the throne

Commonwealth Vladislav or Dmitry Ivanovich.

Chapter 10

MARASM
STRENGTHENED, OR "TIGER NIKON AND HIS" TIGERS"

If you think the world needs a healer, you should consider whether you need one yourself?

Kung Fu Tzu (Confucius) The
need for reform

For generations it has been written that Nikon's reforms were dictated by absolute necessity. They say that Russian Orthodoxy has departed from the canons, "ispor

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vanished" and went into a complete dead end. Undoubtedly, it is so. The only trouble is that the authors somehow did not specify what caused the strange "corruption" of Orthodoxy in Muscovite Rus'. Do not "confess" that the reason is two centuries of stupid self-isolation.

In the semi-primitive culture, Muscovy remained completely incomprehensible where the state ends and the Church begins. Even for a modern Russian, such entities as a country, a state, a people, a religion, a political system, fancifully stick together with each other, and special efforts are needed to separate them. On the undivided vision of the world, alas,

generations were brought up.

In the 15th century, say, the capture of Kazan by Ivan the Terrible was celebrated as a religious holiday, and a monk with a pagan name Brave defended the sanctity of the Slavic language, in contrast to Greek. After all, Greek was created by the pagans, and Slavonic by the holy apostles.

It was necessary to restore normal relations with the rest of the Orthodox, to get out of isolation, to correct, as far as possible, all the consequences of these two centuries.

Back in the first half of the 17th century, sacred texts were read in churches so quickly that even those who read often did not catch the meaning. Moreover, the parishioners credited the priest if he was able to read many prayers without taking a breath, and who was ahead of others in the speed of reading was considered the best.

The service was full of controversy. At the same time, the priest read a prayer, the reader a psalm, the deacon a letter, they read it in three or four, and sometimes in five or six voices at once. And those present in the temple, of course, could not make out anything.

In churches, parishioners were forced to go about their own business. Who prayed each to his icon, who simply talked and communicated with friends. Tsar Aleksey Mikhailovich, by the way, was constantly engaged in affairs in the church and was always surrounded by boyars there, who resolved their issues.

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Pavel Aleppsky, an Orthodox priest from Syria, spoke about church singing: "And the Muscovites, not knowing music, sang at random ... they even reproached the Little Russians with their singing, who, according to them, imitated the Poles in this case." It is unlikely that these are the words of a Russophobe. As for imitating the Poles, one can only shrug one's shoulders: anyone who has ever heard a Catholic service will understand that it is impossible. It remains to be assumed that the Muscovites had no idea about the subject of their own conversations.

Icons remained family and tribal idols. The liturgical books were copied many times, and more and more deviations from the models appeared in them. Among the clergy there were many illiterate, and even simply wild and immoral people. Not only a holy fool, but also a priest in the minds of many Muscovites was something like, if not a shaman,

then a pagan sorcerer.

Reforms before Nikon: scientists from Kiev

"Reforms" began long before Nikon became patriarch. In 1649, Alexei Mikhailovich invited learned hieromonks from Kyiv: Arseniy Satanovsky and Epiphanius Slavinetsky. The people of Kiev were to prepare a reprint of the Ostrog Bible, the first Slavic printed text of the Holy Scriptures, prepared at the expense and efforts of our old acquaintance, Prince Vasiliy Ostrog. Having made some changes, the priests released in 1663 in Moscow the "Primary Printed Bible".

In addition, the people of Kiev had to teach the Muscovites. On the right bank of the Moskva River, opposite the Sparrow Hills, Andreevsky Preobrazhensky Monastery was established, and in the monastery - the first Slavo-Greek school in Muscovy. The Slavic-Greek-Latin Academy gradually grew out of this school and was formally opened in 1689.

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The provincial clergy had a very bad attitude towards the very idea of learning languages: both Latin and even Greek. Greek service books recognized only ancient, handwritten ones. And those that were printed after the fall of Constantinople were considered "filthy" and "full of heresies" in the "heterogeneous lands". For the most part, Muscovites had a very bad attitude towards the scientists of Kiev and the Greeks.

The zealots of piety in the capital recognized the foundations of traditional Russian life as untenable and considered it necessary to correct both liturgical books and Russian rites and rites according to Greek models.

At the same time, the very logic of the "provincials" and "metropolitans" is completely different. The "metropolitan" zealots of piety, firstly, are concerned about the CONTENT of what the Church teaches and what is written in the liturgical books. Secondly, they want parishioners to understand the service themselves and learn the basics of the faith.

For the "provincials" it is important quite another. For them, it is not only and even not so much the CONTENT of a book or service that is sacred, but the FORM. Not only the content of the Bible is sacred, but also the language in which the Bible is written. If you write it in Latin or even in Russian, but not according to Moscow grammar rules, but according to the grammar rules of the emerging Ukrainian language, then the content of the Bible will also be distorted. It will be a heretical, "wrong" Bible. Not because there are any inaccuracies in its content, but because it is written in Latin, Polish, or some other "unrighteous" language.

It is also impossible to make changes in the church service, because changing the FORM is in itself a sin and a crime - regardless of what exactly changes.

For the same reason it is impossible (at least sinfully) to learn Latin; and if you teach - then only

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after Greek, more righteous. By the way, any teaching in general was severely condemned by the "public", and there were cases when students of the Slavic-Greek school were simply forced to abandon their textbooks, "tear" their notebooks and abandon "book teaching" so as not to come into conflict with all their

around. After all, anyone who learns something inevitably breaks out of the FORM given once and for all by wise ancestors.

Moreover, to study, to think, to compare means to move away from the mystical, unspoken knowledge of God, the world and man to another, more European, rational way of knowing. Where form and content are different things, where they are separated from each other, there is no prohibition on rational knowledge. Moreover, knowing the content in different ways is even better, because the content itself is important.

And if the form and content are NOT from each other. FROM DIVISION? Then, it turns out, thinking is somehow even dangerous. After all, one can inadvertently come to something that is not in tradition and that tradition does not recognize ...

It is characteristic that Archpriest Avvakum, in his accusatory writings, places Alexei Mikhailovich, Nikon and all his enemies in hell, and sends all Greek philosophers and scientists there: Aristotle, Diogenes, Plato, Socrates. He categorically forbade all attempts to learn Greek and Latin to all his spiritual children.

At the same time, by the way, for the first time in Rus', the word "stupid" is used in a positive sense. Ivan Vishensky in his treatise "A little bit of a wise latynnik with a stupid Rusyn"! not only assures that "the devil loves the Latin language all-heartedly", but also that it is good to be "stupid". "Stupid" in Vishensky, of course, does not mean the modern "fool". The word is used in a sense that is well known to a Russian

1 Ivan Vishensky. Works. M.-L., 1955.

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Count Leo Tolstoy, where "stupidity" is the ability to know the truth without reasoning, to surpass it speculatively and not need rational ways of recognizing it. Thus (only in Tolstoy, of course) those who do not want to "think" and reason know the truth.

For a modern Russian, this logic immediately brings to mind the cry of a non-commissioned officer from Kuprin's "Duel": "I dare to report, but here a volunteer is thinking!" However, who cares, but the wanderer Feklusha and the non-commissioned officer Prishibeev really better not to think: it's scary, but hm ... hm ... it's scary to think how much they go on talking.

One can, of course, attribute Avvakum's maniacal enmity to teaching and scholarship at the expense of his own

personal reason. Initially, Avvakum was supposed to participate in the "book fair" along with Nikon and his people. But he was very quickly removed from this work for a prosaic reason: he did not know the Greek language. It is very possible that "green grapes" are one of the reasons for Habakkuk's rage and stubborn hatred for what he does not want to understand.

But even in this case, the most important difference remains between the "metropolitan" and "provincial" priests, and even the laity, in their perception of the FORM AND CONTENT of the service and sacred texts. I cannot get rid of the thought that Archpriest Avvakum does not become an enemy of Latin because he does not know it. Rather, he does not know Latin for lofty reasons of principle; because he is her enemy.

So one anti-Marxist, when he was advised to read Marx after all - in order to know what he was protesting against, clearly answered: "Never. Not a line." So the "violent archpriest" never read a single line of "unrighteous" books - including out of fear of ruining his soul by touching "Latinism".

Until quite recently, even in Moscow they thought exactly the same way as in the provinces. After all, he was forced to leave for

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Western Rus' by the Moscow "pioneer" Ivan Fedorov. As early as 1627, when Little Russian Kirill Stavrovetsky brought his Doctrine Gospel (a collection of sermons) to Moscow, Moscow scribes reacted sharply negatively to his book - and to a large extent because of the spelling. So, Kyrylo Stavrovetsky wrote the word "Christ" instead of "Khristova" accepted in Muscovy - according to the same spelling rules that are accepted in the modern Ukrainian language. "Tell me, opponent," they ask him, "from whom is this speech:" the essence of the word "Christ"? If it's Christ's, why did he change the letter and instead of the aza he printed the same "?!"

Moscow scribes consider the "wrong" form of the name of Christ to be convincing evidence of Kirill's non-Orthodoxy, his falling into heresy. And the "wrong" text, in their opinion, no longer comes from Christ, but from the devil. This is already evidenced by the appeal: "opponent" - that is, the enemy. The book of Kirill Stavrovetsky was solemnly burnt, because its style (namely the style!) Was recognized as heretical.

Apparently, "something" very important happened in Moscow itself in twenty years: between 1627 and 1649. A group of influential metropolitan priests and laity has appeared who no longer consider "opponents" and "heretics" those who write one letter "incorrectly" and, consequently, "unrighteously".

"It is fitting for us, all Orthodox Christians, to die for unity, but the accursed enemy threw it out of the Symbol," wrote Deacon Fyodor. It was about the fact that Patriarch Nikon, instead of writing in the Creed "Born, not created", began to write "Born, not created", bringing the text closer to the modern Russian language.

These are not empty words - deacon Fyodor really

1 Uspensky B.A. Dualistic character of Russian medieval culture // Uspensky B.A. Selected works. T. 1. M., 1996. S. 179.

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gave his life for his confession of faith, was martyred at the stake along with Archpriest Avvakum, Epiphanius and Lazar, the spiritual leaders of the Raskol.

What was the mistake?

The most piquant thing about Nikon's reforms is that it was not the Nikonians who were right on fundamental religious issues, but just the Old Believers. After all, Nikon did not say about the rapprochement of the Moscow Church with the rest of the Orthodox. In fact, he did not strive at all for a return to ancient piety, but to take into account the changes that had taken place in Orthodoxy during two hundred years of isolation.

But it was precisely the "return" that was announced! Probably, Nikon (and Tsar Alexei Mikhailovich) had no other choice. A frank proclamation of such a goal could cause an alarm, an uprising, a riot, and not a third of the population, but 90%, would go into schism. But, having uttered the slogan of "correcting" and "returning" back, the reformers terribly "set themselves up".

Because in [X-XI] centuries, when Russian Orthodoxy was being formed, in Byzantium they were baptized not with three fingers, but with two. It is the mores of the Orthodox all over the world that have changed, while in Muscovite Rus', which has isolated itself from the world, they have remained faithful to antiquity.

Moreover, Catholics for a long time were also baptized with two fingers. It is worth looking at the figures of saints in Notre-Dame-de-Paris, in the church of Saint-Germain L'Osecroix and other ancient churches of Paris, up to the 15th century. Doubles everywhere!

Thus, the main idea of the reform is put

in doubt.

In 1649, Hieromonk Arseniy Sukhanov was sent to the East and brought back about 700 copies of liturgical manuscripts: for "book reference". But these were not ancient, but new Greek books, and names

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but with what appeared in recent centuries, Nikon checked Russian liturgical books. Both he and the king, in fact, simply deceived their subjects. Question: for what?

Deacon Fyodor Ivanov, the "fellow prisoner" of Archpriest Avvakum, understood perfectly well that the "right" was being conducted not at all according to "old and Greek and Slavic books", as solemnly affirmed in the first righteous "Servant", but according to new Greek ones, and wrote in to the petitioning tsar: "And the current books that Patri Arch Nikon sent to Greece to buy, from which they are now being translated, are called Greek, and there they print those books under the glory of the apostate Pope of Rome in three cities: in Rome, in Paris and in Venice, in Greek tongue, but not according to ancient piety. For this reason, those translated with the old ones disagree, sir, and there is a great turmoil.

For Nikon, of course, it was important not to have such "piety", but to unify church rites and rituals with Greek ones, to give the tsar grounds to unite all Orthodox peoples under his scepter.

It is no coincidence that, having reconciled with Priest Neronov, Nikon told him about books of old and new printing: "Wallpaper is good, it doesn't matter what you want, you serve on those. And he allowed me to use the old "Servant" not just anywhere, but in the Assumption Cathedral.

Position of the Eastern Patriarchs

It would seem that the eastern patriarchs should carry Nikon on their hands ... But the fact of the matter is that their position was rather very cautious, and some of them just believed that Nikon was deeply wrong. They supported the transition to unanimity, considered it important to educate priests, but the need for three-fingered baptism caused them, shall we say, some doubts.

In 1654, the Patriarch turned to Patriarch Paisios of Constantinople with a letter containing 28 questions and a request for a conciliar answer to them.

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In May 1655, a reply arrived, a very extensive letter, signed besides Paisios by 24 other metropolitans, one archbishop and four bishops. This answer cannot be understood otherwise than as an attempt to restrain Nikon's immoderate and unreasonable jealousy.

The opinion of the Eastern hierarchs was as follows: diversity in church orders and in liturgical affairs is quite tolerable and historically inevitable.

Nikon, characteristically, did not give a damn about attempts to stop his reform. The councils of 1654 and 1655 approved the innovations... but where would they go? But there are no schismatics yet; as long as there are only disobedient, but not heretics and scoundrels.

And I can't get rid of the thought that I fought for what I ran into. Flew him the same and the same place.

A little more than ten years will pass, and the most usual in history "devouring" of the reformer will take place. It must be said that it is extremely rare for anyone who starts any revolution to live to the end! It's good if he is just overthrown and loses everything, like Nikon. It's still lucky! And as a rule, they lost their heads... In order to start revolutions, one must not only be a fool, one must completely lose the instinct of self-preservation.

Nikon, on the other hand, tried to justify that "the priesthood is higher than the kingdom" and the patriarch should command the king, and not vice versa. Alexei Mikhailovich, of course, began to "shorten" his recent favorite, and the matter ended in a split between the tsar and the patriarch.

In order to condemn Nikon, again, the opinion of the eastern patriarchs, archbishops and bishops was necessary, and in the largest possible number. On November 2, 1666, Macarius of Antioch and Panis of Alexandria arrived in Moscow...

But here's what's interesting: Patriarch Parthenios of Constantinople, the successor of Paisius, generally forbade Patriarchs Macarius of Antioch and Paisius of Alexandria to interfere in Russian affairs. When

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the patriarchs went to Rus' without permission, Parthenius gathered a council of eastern bishops, which deprived them of their patriarchal thrones. So, in fact, Nikon was judged not by hierarchs, but by private individuals.

For Nikon, it was not the opinion of the eastern hierarchs that was important (he already possessed the truth in the last instance). It was important for him to rely on authority. Opinion-

he neglected it, he lied about the support of authority.

And for those who judged it, it was not canon law and not the law that mattered, but the desires of the king. The tsar wanted Nikon's condemnation and received it, relying on the opinions of false patriarchs. The opinion of the official hierarchs of Orthodoxy was "safely" neglected.

Adventurers around Nikon

In fact, the judges in the Russian ecclesiastical dispute will not be the Greeks who personified Eastern Orthodoxy, but the real adventurers.

For example, Paisius Ligarides is a graduate of the Roman College of St. Athanasius, ordained to the priesthood by Uniate Metropolitan Raphael Korsak.

As a paid Uniate missionary, he was sent to Constantinople, then to Wallachia. Paisios of Ierusalim, from whom Ligarides hid his biography, ordained him to the metropolitan of Gaza. But he did not go to Gaza at all; Why does he need Gaza, where to lose his head for a short time? Ligarides sat in Wallachia, sent gallant reports to Rome and received a salary for what he did not think to do.

Once in Moscow, Paisios Ligarides was precisely the man who advised to invite the Eastern Patriarchs to the Great Council of 1666-1667 and was "inseparable" with them, translating, and so on.

By that time, the swindler had long been exposed in Palestine, and the new Jerusalem Patriarch Nectarios did not have time to find out where Ligarides was and what he was doing,

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as he immediately wrote to Alexei Mikhailovich. According to Nectarius, even Paisius, having learned the past of the adventurer, excommunicated him and cursed him.

"We give a true statement that he is by no means a metropolitan, or a bishop, or a teacher, or a bishop, or a shepherd, and is deprived of any hierarchical rank," Nectarios wrote unambiguously.

But even such a letter did not turn the tsar away from the adventurer. Ligarides told the tsar that it was he and the tsar's enemies, Nikon's supporters, who taught the Jerusalem Patriarch to play dirty tricks on him. Aleksei Mikhailovich even sent a letter back to Paisius, in which he asked to restore Likhud, "our great teacher and translator," to the rank of "Metropolitan of Gazsky." Entrance

went such weighty arguments as sable and rubles.

For a while, Ligarid was restored to his rank, but not for a long time, for half a year ...

In 1673, he was released by the tsar to Palestine to solve his problems, but prudently did not go further than Kyiv.

In Kyiv, the swindler behaved like this, then on August 21, 1675, Alexei Mikhailovich ordered Ligarid to be delivered to Moscow by special decree. The king did not want to meet him, but he did not imprison him either. It seems that the adventurer was simply forgotten.

In 1678, after the death of Alexei Mikhailovich, Ligarid asked Fyodor Alekseevich for permission to leave for Palestine. As before, he remained in Kyiv, where he died in August of the same year.

Another adventurer, or scout, hovering around Nikon, was Arseny, the famous referee of books. All Orthodox historians of the schism considered Arseny a strict zealot of Orthodoxy and a very learned person. |

He appeared in Moscow in 1649 in the retinue of Ierusalym, the Lima Patriarch Paisius, who was going, calling a spade a spade, for alms.

In Moscow, he liked, but his personality is not defiant

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la doubt: in whose retinue he arrived! Arseny remained in Moscow Rus', to teach rhetoric, like a scientist.

After all, no one knew that Arseny stuck to the retinue of Paisius only in Kyiv.

When Paisius returned to Constantinople, he learned such things about Arseny that in a panic he also rushed to urgently write to Moscow. According to the text of this letter, the boyar Nikita Ivanovich Odоеvsky and the Duma clerk Mikhail Volosheninov carried out an interrogation, and when they began to scare him with a prison, Arseny confessed.

It turned out that Arseny was a graduate of the Greek Jesuit college in Rome, which specially educated Uniate Greeks. Arriving home, in Constantinople, Arseny cursed Latinism in front of his siblings and became Orthodox, but not for long, and under unclear circumstances became a Mohammedan in general (he assured that he obeyed violence).

Soon he fled to Wallachia, then to Moldavia (where,

naturally became Orthodox). Having moved to Lvov, he is again a Uniate. In Warsaw, he lives for some time at the royal court, and the king sends him to the Kyiv Orthodox school as a teacher - of course, to promote Uniatism.

Information about Arseniy's past cost him more than Ligard: he was exiled to Solovki. There, Arseny, as expected, kindled a special love for Orthodoxy and admired the piety of the Solovetsky monks. In 1652, Nikon was so fascinated by Arseny when visiting Solovki that he brought him from Solovki to Moscow. The man about whom the verdict said: "with his heretical fiction he wanted to introduce his evil devilish teaching into the Moscow state", officially recognized as a heretic, began to teach at a Greek-Latin school and was appointed a book referrer.

Naturally, Arseniy betrays his benefactor Nikon in difficult times with his usual ease.

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It is known that even after Nikon's dismissal, he translated and published several books, participated in the editing of liturgical books. Its end is unknown. It is hard to believe that such a well-known "sorcerer, heretic, astrologer, filled with the stench of Jesuit heresies", quietly died, unknown to anyone. It is more than probable that Arseniy ended his last years in Rome, holding sedate conversations with the Jesuit fathers. So to speak, advising those who should follow him. In this case, he should be regarded simply as an ordinary spy.

she.

In the future, this situation will also be reproduced many times in the history of the Russian Empire: the reformers will declare themselves terrible Westernizers and, under the cloak of borrowing, carry out such reforms that the West will renounce the terrible disciples in horror. So Voltaire and Diderot will write to Catherine I, convincing her of the need to enlighten the people and destroy serfdom. Catherine will willingly become an "enlightener" and even write several books herself, but as for serfdom...

Nikon laid down a disgusting tradition that has unbelievably spoiled us for at least a century and a half: to make generals deserters of European armies and teachers of children - semi-literate French coachmen and vagabonds.

Reform - the choice of method

So, the reform began back in 1649, before Nikon, and the tsar himself completed it, after Nikon retired. It would be much more correct to call it not Nikonian, but Romanovskaya - because Aleksey Mikhailovich Romanov conceived it, started it and carried it through to the end.

As a matter of fact, the tsar needed Nikon simply as his own pawn, as a new patriarch who would replace the aged, greedy and narrow-minded Joseph and begin the reform ... He began.

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On April 15, 1652, Patriarch Joseph, who did not disdain usury, died, leaving behind money in the amount of 130 thousand gold rubles (about 6 million dollars at the current exchange rate). Nikon was supported by everyone - both the tsar, and the zealots of piety from the capital, and the provincial ones. Everywhere he was

his.

Having been elected, Patriarch Nikon began to send out a "memory" (or decree, if you will) throughout Muscovite Rus', demanding to serve in a new way and according to new books.

The general content of the reform is already quite clear: the correction of books, the transition to unanimity, changes in church singing, baptism not with two fingers, but with three.

It is characteristic that there was already an order to switch to new liturgical books, but there were no books themselves yet. Not printed.

And that there was also an order to be baptized with three fingers, but this order came into some conflict with the decision of the Stoglav Cathedral: "Whoever is not marked with two fingers, like Christ, yes, be damned."

So choose between disobedience to the patriarch and a curse. I do not like? Then do not create a draft society and a state. Because Nikon was only the first to carry out this type of reform, which will then be reproduced many times.

In a society that is firmly isolated from any information and from any external influences, people involuntarily live in a world of distorted, sometimes wildest ideas. The exception is the administrative elite, the capital by inevitability. This elite has the best information about what is happening and how it is done in the world. At hand at this top is all the power of the draft state, and there is a great temptation to use this power to enlighten gray, savage people who do not know "how to".

He will also bring down his reforms on the Russian im-

Periyu Peter |, who, by the way, has not so little in common

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go with Nikon. Only Peter loved everything Dutch and not German, and Nikon loved everything Greek. Difference?

Likewise in the 1830s. the government will distribute potatoes for planting, without explaining what it is and why it is given at all. And send punitive orders when the peasants rise to the "potato riots". And the peasants will be sure that it was the evil Poles who taught the tsar to deal with such nonsense ...

Likewise, the Moscow edition of "Chicago Boys" in 1991 will arrogantly grin at the dullness and ignorance of the "red nomenklatura". And the failure of their course will be explained by stupidity and malicious sabotage. So Alexander [| explained the protests of the peasants against the planting of potatoes by the intrigues of the Poles. Poor Poles! Everyone is ready to beat them: some for helping to plant potatoes, others for hindering ...

Undoubtedly, the zealots of the faith in the capital are much more modern than the provincial ones. They treat the problem of form and content in the same way as the Little Russians, and therefore find a common language so well.

Prior to Nikon, Metropolitan of Kiev Peter Mogila carried out a similar "book right" and the same liturgical changes in Southwestern Rus', but this did not cause either wild rejection, or a civil war, or an epidemic of self-immolations.

Maybe the personality of the one who carries out the reforms matters? The advantages of Peter Simeonovich Graves over Nikon, of course, are not that he was a very noble person - the son of the sovereign of Moldavia and Wallachia. The advantage is that he was a very educated man.

Nikita Minov, the future Nikon, was born into a peasant family in the village of Veldemanovo, Nizhny Novgorod Region (90 versts from Nizhny Novgorod). His father was Mordovian. Mother died when Nikita was only 3 years old. The stepmother took a dislike to the mouse and even tried several times to get rid of him. From a dangerous stepmother, Nikita fled to a monastery and remained there until his father worries.

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lol. Then he left the monastery and at the age of 19 became a priest in his village. He had a wife and three children. The children died, as often happened in those bad, cruel times. And then Nikita Minov persuaded his wife

take a haircut as a nun, and in 1635 he himself, too, took a haircut as a monk, went to Solovki. Monk Nikon's life began.

Pyotr Simeonovich Grave is older than Nikita Minov - born in 1597. He graduated from the Lvov fraternal school, took the monastic vows in 1625, and in 1627 became archimandrite of the Kiev Caves Monastery, and Metropolitan of Kyiv and Galich in 1632-1647.

In 1632, he obtained from the Polish king Vladislav 1\ recognition of the Orthodox Church independent of the Uniates and the transfer of a number of monasteries and church buildings to it. He wrote, among other things, the anti-Catholic treatise Lifos (Stone) in Polish in 1644.

I dare say that Peter Mohyla was a nationalist and patriot who defended his people as best he could. But Nikon, in fact, is a Russophobe of the purest water!

In addition, Pyotr Mogila is an educator and a clever man who affirms Orthodoxy through enlightenment and knows how to fight on the enemy's field perfectly well - the Polish king did not write anything in Russian!

And Nikon almost boasted of his ignorance and went to distant countries for his mind.

Here's a kind of tradition for you too - reforms in Muscovy - the Russian Empire - the USSR - the Russian Federation always go as ANTI-NATIONAL!

Nikon's reform was carried out in such a way that it could not but deal a blow to the national feelings of the Muscovites. At first glance, it even contains some national ideas, albeit in a perverted Muscovite form. For example, Nikon forbade the construction of pillared churches that came from Italy, allowed the construction of only cross-domed churches that came from Vi

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zantii. Since pillared churches were already being built in Byzantium by that time, this is another attempt to be more Orthodox and more Byzantine than the Patriarch of Constantinople.

In 1655, Nikon delivered a sermon against the icons of the "Fryazh" style, which penetrated into Moscow Rus' from the German-Polish market and through the Novgorod-Pskov masters.

A whole pile of such icons was brought from boyar houses (which means that the owners of these houses, the owners of icons, allowed people to break into their houses and take out their own

property? I recognize Muscovy!). Nikon named the owner of the next icon, Macarius of Antioch expressed his opinion through an interpreter - Ligarid already familiar to us, and Nikon smashed the icon to smithereens on the floor. And the eastern patriarchs anathematized the owners of icons.

It has already been said that the Greeks, on whom Nikon relied, were not genuine hierarchs and theologians, but rather a bunch of swindlers. It is impossible to get rid of the thought that at the Council of 1667 they did not judge the Old Believers who resisted the reforms, but "put the whole of Russian Moscow history on the dock".

What was written at the Stoglavy Cathedral was declared "not rational simplicity and ignorance", and the Council of 1667 was no less than "destroyed that cathedral not into a cathedral, and that oath is not an oath, but we are responsible for nothing, as well as don't be." Elsewhere, the Council of 1667 denounced the "ignorance" and "recklessness" of St. Macarius, revered as a saint in Muscovite Rus'.

There was a kind of revenge on the part of the Greeks for Moscow's religious self-confidence and propensity for self-exaltation, and at the hands of rather dubious Greeks.

Kartashev A.V. Essays on the history of the Russian church. T. 2. Paris, 1959. S. 179.

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There is, really, a lot in common between Nikon and Peter 1. "They have in common ... the strange ease of breaking with the past, this unexpected obscurity, willfulness and far-fetchedness in action. And Nikon listened to the Greek monks and lords with the same trusting haste with which Peter listened to his "European" advisers.

So, unlike the Little Russians, Nikon and the tsar carried out even a useful reform in a completely different way than Peter Mogila did. And in the very method of carrying out the reforms lies the most important, perhaps one of the features of the split. The reason why the reforms smoothly turned into a split.

With all the power of the state

The Moscow Council of 1656 pointed out that Russians can be baptized and bless with both two and three fingers, "if only he who blesses and is blessed had in mind that this blessing comes from Jesus Christ"? Patriarch of Constantinople

Paisios specifically pointed out that no great importance should be attached to the rules "of no importance and unimportant for the faith, which do not concern the main members of the faith, but are among the insignificant church orders" and that "this should not produce any division, if only always the same faith.

The Council of 1666 passed without the participation of foreigners. It began with the tsar's speech to the boyars and servants. There was a search for a reasonable compromise, reconciliation was almost achieved ... It is only unclear

b Bushuev S.V. History of Russian Government. Historical and bibliographic cherni. M., 1994. S. 183.

2 Soloviev S.M. History of Russia from ancient times in fifteen books. T. HM. Moscow, 1966, pp. 169-170.

3 Ibid. S. 169.

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what was to be done with the decisions of the Stoglav Cathedral of 1551.

But some six months later, a new Council is assembled, with the participation of fictitious Eastern patriarchs; so later Peter's military councils will be "sanctified" by the presence of fictitious foreign generals and colonels who fled from Austria with the rank of sergeant or lieutenant. At the Council of 1667, adherents of the Old Rite were declared not just disobedient, as at the Russian Councils of 1654 and 1655, but heretics, excommunicated and damned.

The Greeks advised the king to betray the stubborn "city executions", that is, to introduce the same practice that was in the Inquisition: "hand over to secular authorities."

The advice of foreigners pleased the king. The state attacked society, demanding "strict" obedience. And to justify their self-will and cruelty of the state, the authority of foreigners served.

Society resisted as best they could. "Solovki Sitting" 1668-1676 - the siege of the Solovetsky Monastery lasted for a long 8 years. Moscow uprising of 1682; the execution of Avvakum and his supporters in Pustozersk in the same 1682 - these are the milestones of the government's war with its (seemingly) people.

Surikov's portrait of the noblewoman Feodosia Morozova is known to everyone. Less well known is that Theodosius

Morozova and her sister Yefimiya Urusova perished in an earthen prison (in a pit) in Borovsk, together with the wife of a Streltsy Colonel M.G. Danilova in 1675.

The soldiers sympathized with the women, brought them bread... Then someone reported, the soldiers were punished. And all they did for the dying Feodosia Morozova was wash her shirt. The woman went to God in the frosty stench of the pit, where she sat for several months. But clean.

But Feodosia Morozova was the daughter of P.F. Sokovnin, a relative of the Miloslavskys, that is, a man who was in property with the king. And the deputy

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we want - for the boyar G.I. Morozov, brother of the royal favorite B.I. Morozov.

And even this woman was arrested on the night of November 16, 1671, for "opposing" the tsar and patriarch, her huge fortune was confiscated, and she herself died after terrible agony.

The Council of 1666/1667, so diligently assembled by the tsar and his advisers, the Greek adventurers, consolidated the existence of the Old Believers in our country not as an opposition that could gradually fade away, but as a broad popular movement. According to various sources, from a quarter to a third of Muscovites "went into schism" (and it is not easy to condemn them).

The Old Believers began to preach a departure from the evil committed by the Antichrist. The sermon fit very well with the typically Moscow way of solving all problems... or rather, the way to avoid solving any problems. The Old Believers fled to Siberia, to the Volga region, to the Cossack regions in the south (atamans of Razin were baptized with two fingers), to Lithuania. |

How much benefit to Lithuania from these energetic people! In Siberia, the Old Believers settled and mastered the Altai. They conducted many expeditions to completely "unknown" places in search of the "secret city of Kitezh", Belovodye. Much later, the expeditions of the "sovereign people" would be led by Old Believer guides.

"Fiery baptisms" also became a way to get away from the Antichrist. Only in 1675-1695. 37 "garments" are known, in which 20 thousand people burned down, and the Old Believer agitators threatened to "set fire to all of Rus'", "Let's go into the fire, in the next world there will be gold shirts, red boots, enough honey and nuts and apples; but we burn ourselves, but we will not worship the Antichrist."

On which side do you order to be the one who wants to

sconce to your homeland? What do you want for your people? Changes at any cost or preservation of the "ancient piety"? Maybe it's better to become a supporter not of Nikon, not of the Old Believers, but of the Little Russians, who simply don't have such problems?

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The myth of the Old Believers

Both in the Russian Empire and in the USSR, the Old Believers were described as a stupid unwillingness to understand the most obvious things, and the Old Believers themselves in these writings always acted as either maniacs or a bunch of idiots. I will allow myself to cite only one passage from M.N. Zagoskin, in which the main positive character, Levshin, falls into the clutches of evil schismatics. Two of them are absolutely terrible and gloomy types, but the types of fanatics and Pharisees are known, while the third deserves a separate description:

"There was not a single hair on the huge head, pressed into broad shoulders; but on the other hand, his extraordinarily long beard, which, covering his entire chest, fell below the waist, was the object of obvious respect and secret envy of all the schismatics of the Bryn forest. A student of the famous mentor of the Chernobol people, Antipas Cow's Legs, he himself was known in all the sketes under the name of the Hairy Elder. The straight and narrow forehead, his soulless, pewter eyes, senseless glances and the complete absence of expression in these vulgar features of the face, lifeless to the highest degree - everything bore the imprint of both natural stupidity and 'complete ignorance. If the beard of this bald old man were no longer than ordinary beards, then he would probably live his life unnoticed in the crowd without literate schismatics who obey their mentors because they speak to them in a language similar to the church language, to which all our spiritual books are written.

It seemed as if chance had purposely brought these three schismatics together in order to personify before Levshin's eyes the three main principles of almost every schism: insane fanaticism, pharisaical hypocrisy, and deep, inveterate ignorance!

1 Zagoskin M.N. Bryn forest // Zagoskin M.N. Russians at the beginning of the XNUMXth century. M., 1994. S. 131.

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Need comments? But in front of us - only

one of the novels that sows a hostile attitude towards the Old Believers. Up to the point that everyone who declares himself an Old Believer becomes not pleasant. For all the time allotted by the history of the Russian Empire, except perhaps Mamin-Sibiryak and D.L. Mordovians did not contribute to speaking all sorts of nasty things!. In fact, they just knew what they were talking about.

Disgust, hostility, contempt for the Old Believers formed in the Russian Empire and continued to form in the USSR.

It makes sense to recall the talented novel by A.N. Tolstoy "Peter the Great", in which the Old Believers are rarely called anything other than "schismatics", and act as a bunch of sadists, obscurantists and bigots. And the fact that the article by a critic of Latunsky, "exposing" Bulgakov's Master, was called "The Militant Old Believer."

Of course, there is an exception here - the novels of Cherk Owl ... Again, he knew what he was writing about. But it is no coincidence that these novels were published under the Soviet regime in microscopic editions and were a bibliographic rarity.

Under Soviet rule, the "Old Believer" was even less of an "internal enemy" than in the Russian Empire. Since the time of Alexei Mikhailovich and Peter I in the empire, the image of an internal enemy, a dullard and a scoundrel was actively formed from the Old Believer.

Only in 1905, when a lot of things that had always been "impossible" became "POSSIBLE", "it turned out": most of the Russian entrepreneurs are Old Believers. The most active, most modern, most enterprising section of the national bourgeoisie—the Milyukovs,

1 Mamin-Sibiryak D. In the forests. On the mountains; Mordovtsev D.L. Great split. M., 1991.

2 Cherkasov A. Khmel. Red horse. M., 1982.

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The Guchkovs, the Prokhorovs, the Soldatenkovs, the Grachevs, the Ryabushinskys, the Tretyakovs—all as one Old Believers. At the beginning of the 20th century, 64% of the entire commercial and industrial population of the Russian Empire had Old Believers ancestors. At the beginning of this century, only Old Believer merchants knew how to conduct business in such a way that they forced Germans, Armenians and Jews out of trade. Merchants, supporters of semi-official Orthodoxy, as a rule, lost to aliens and foreigners. "Hair Elders" in the role of

my active and enterprising part of the Russian people yes?! How so?!

Consequences

It's time to answer the question: what did Nikon want? Not what he declared, but what did he really want?

In fact, if you do not take any kind of assurances seriously, he wanted only one thing - obedience and humility. There was a selection of those who wanted the openness of Rus', strove for more modern forms of religiosity - this is undoubtedly. But such a selection acted, nevertheless, mainly on the capital's elite, on the intellectuals of the church organization.

And at the same time there was another selection, according to another recognition: the selection of the obedient.

Orwell believed that all dictatorships of all times were very different from totalitarian regimes: they demanded that the same thing be accepted as truth, and totalitarian regimes constantly demand that one or the other be considered true.

Poorly he knew Russian history! The tsar and the patriarch in the 17th century are doing just that: they are demanding that the population of the country begin to believe in something else, not in this way, in the wrong way... As a result, the Russian people were divided not just into "Old Believers" and "New Believers". It's not about ritual. To no lesser extent, the Russian people were divided into "obedient" and "rebellious".

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The "obedient" were ready to give up the right to participate in solving complex existential and philosophical problems and from some part of social, even economic independence. Did the superiors say that the old books were wrong? Hence, unfaithful. Ordered the ruling Church (and with it the state) to be baptized with three fingers? So she can see. Will it be now to place priests in parishes "from above" (and not the flock will elect them)? So that's how it should be. What are we? We are small people. Our business is to listen, to pray as ordered... and to do as the officials tell.

The "recalcitrant" refuse to understand why the authorities should make decisions for them, whether it be the state administration or the church elite. They intend to decide for themselves what is good for them and what is bad. The Old Believers very unequivocally, very categorically reject any imposition of ideas or a way of life on them. Yes, they advocate "conservative

nye" forms of life (exactly like the Puritans). But these were "their" norms of life. They installed them themselves, and intended to dispose of them themselves.

For all its "progressiveness", Nikonianism subordinated the Church to the state machine. Up to the point that Peter, either in a fit of servile enthusiasm, or called "Great" out of fear, could easily take and cancel the patriarchate. He gave the monks the "Statute of the Holy Synod": "Here is the patriarch for you." Oh, don't like it?! And his anointed majesty deigned to stick a knife into the countertop: "Then here is a damask patriarch for you!" Was this episode? Did not have? Is it worth it to challenge the legends! The main thing is that he took and canceled. Finally made the priests a kind of state officials.

Then came - and quite naturally - the secularization of church lands by Catherine, the final transformation of the clergy not just into "exempt" - but at the same time into a service class, tied to the state by thousands of threads. And in general, how

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it is permissible to consider as clerics those who were charged with the duty ... to convey if in confession I heard about "malice" against state power ... Without justifying the atrocities and crimes of Bolshevism, I will note nevertheless - in the eyes of very many people, the Nikonian clergy was not the clergy at all, not a completely special class, but simply "such officials." Well, they wear cassocks. Their uniforms, therefore, are like that. And for that relationship was

their foundations.

It is quite characteristic that later, in the 19th century and the beginning of the 20th century, the Russian nobility and the educated strata of society in general turned out to be surprisingly little committed to Orthodoxy. It would be naive to portray the people of that time as total atheists. But "for some reason" educated Russian people OR "fell into heresy" (such as O.S. Bulgakov), or began to show an increased interest in Catholicism and all the same Protestantism. It remains to be assumed that official Russian Orthodoxy was not in a position to answer questions more

everything that worried them.

And the Old Believers, with all its conservatism and, to put it mildly, dislike for the West, retained one of the most important features that brought Rus' closer to the rest of Europe - the Church independent of the state. The Church, which not only was a separate and independent source of power, limiting state arbitrariness, but was also able to lead the development of culture. As in Europe of the Renaissance...

sky norms: a society living and developing in relative independence from the state; a society that retains control even over the Church, if only through the election of a priest by the flock. Nikonianism was statist from beginning to end. The Old Believers were built on the idea of the supremacy of society over the state. And this is a very characteristic feature of Protestantism.

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The phenomenon that came to be called the Old Believers was by no means a single entity. It was precisely the official Church that acted as something comparatively integral. In the unofficial, "disobedient", Protestantizing part of the Church, the total number of "consent" (directions, currents, movements) exceeds thirty'.

The Doukhobor movement, which originated in the second half of the 15th century. among the peasants of the Tambov, Voronezh, Yekaterinoslav provinces, it was so "Protestant" in spirit that suspicions arose: perhaps the Quaker teachings had penetrated the peasants ... And really, could the smelly peasants themselves have thought of this?! That is, the English could. They are civilized, they can. But ... Russians - yes, in the black earth provinces?! No, there is no way without Quakers ...

In the same Tambov province at the end of the XNUMXth century. Semyon Uklein, who earlier belonged to the Doukhobors, founded Molokanism (what, also a fugitive Quaker? Or a Puritan who fled from Cromwell and got a little lost?). "It was a bunch of sectarians," the priests grimaced in conversation with the author of the article. No, not a bunch! At the beginning of the 20th century, there were about 1.2 million Molokans in Rus'. This is after all the bans, exiles, persecutions... Despite the fact that the Dukhobors and Molokans were officially, by law, restricted in their rights, deported to the Kuban and Siberia, and in 1989-1900. forced to move to Canada.

A holy place is never empty. Not being able to develop their own cultural and religious tradition, the Russians fell into Baptism, but stubbornly defended their right to have an unofficial, non-state religion, free from medieval hierarchism and antediluvian rituals. Bespopovtsy

b Novitsky O. Doukhobors. Their history and beliefs. Kazan, 1882. 2 Druzhinin V. Molonan. L., 1930.

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they brewed that they "have no king in religion"! and what do they "what pop, what the hell"? They believed that everyone can (and almost should) seek their own paths to God. That there are no intermediaries in communication between man and the Higher Power.

But these, too, are the most important, essential features of Protestantism... The result of the split was the suppression of the most active elements of the population. Those whose activities brought Rus' closer to Europe not in form, but in essence.

The result was the formation of powerful centers of Old Believer emigration, which had its own agent network in the Russian Empire and considerable support in some circles. In the area of Vetka in Lithuania, an unofficial capital of the Old Believers arose.

In Muscovy, the acceptance of the Old Believers in Lithuania is seen as sympathy for the Old Believers. Sympathy, sympathy for the persecuted is possible.

But there is also a principle: "I am categorically against your opinion, but I will give my life so that you have the right to express it freely."

And there is also a purely economic matter: understanding the usefulness of the Old Believers for economic development.

The Old Believers interfered more actively than it seems in the life of the Russian Empire, until Lithuania became part of it - until 1795. For example, they actively supported "Peter!" - either Pugachev, or not Pugachev ... Among other things, the Old Believers stole one of the four banners of the Holstein guards of Peter III, so that Pugachev could more easily impersonate Peter III.

) Belousov A.F. Literary heritage of Ancient Rus' in the folk literature of Russian old-timers in the Baltics // Diss. cand. philological Sciences. Tartu, 1980.

2 This interesting proverb was told to me by the Krasnoyarsk scientist Nikolai Savelievich Pechurkin, a native of the Old Believers-bespriests, exiled first to Altai, and then from Altai to the perilous Naryn region.

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Chapter 11

POLAND: Temptation and Bogey
of RUSSIAN HISTORY

And there were even hot minds predicting the flowering of art

Kusstvo under the supervision of quarterly overseers.

Saltykov-Shchedrin R.

After 1613, especially after 1634, when Vladislav finally renounced the Moscow throne, the very word "Lithuania" somewhat changes its meaning in Muscovy: it actually becomes a synonym for "Poland".

After all, there is no special policy of the Grand Duchy of Lithuania; there is nothing in it that would not be in Poland, except perhaps the Cyrillic alphabet and the Russian language, which is becoming more and more Belarusian. Lithuania appears only and exclusively as a part of Poland, and that's all.

Of course, there are no "exits from Lithuania". There is nowhere and no one to go out, and whoever did not go out will not "go out".

And Muscovy, which is very important, continues a desperate confrontation with the Commonwealth. Partly because of Vladislav's claims to the throne of Moscow, and partly because of Ukraine. After all, Muscovy continues to consider itself the kingdom of all Russians, that is, those whom we now call Ukrainians and Belarusians.

And after the Unia of 1596 in Ukraine, the tendency was growing to join Muscovy. True, not at all and not everywhere.

Volhynia and Galicia, which have become crown lands since the 10th century, wanted to spit on all Cossack affairs, and even the Orthodox Brotherhood in Lvov no longer wants Moscow. The territories that have entered Poland recently, since 1569, are still being chosen. The Orthodox common people in the Left-Bank Ukraine definitely want to be "under Moscow", and the Russian gentry of Ukraine is almost completely Catholic and Polonized, they don't need everything under Moscow.

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The only thing that the Polish government did not do was to equalize the rights of the Catholic and Orthodox population. Since 1633, the Orthodox Church in the crown lands has been legalized, in the sense that it is officially permitted, and part of the parishes and church buildings have been returned to it.

But there is no equality, and the question was only about when exactly the explosion would occur. In modern Polish school textbooks, by the way, nothing is said about pressure on the Orthodox. The reasons for the war remain mysterious, it is only stated that "the Ukrainians united with the Tatars and Russians against the

kov". The textbooks do not tell the truth, because there was no single act of unification and because the Polish government itself and the Polish gentry pushed people away from themselves. University textbooks say - but much more streamlined than it should be.

In 1638, the limitation of the number of registered Cossacks set off the mechanism of the event, which in Soviet historiography was always called very solemnly: "The Liberation War of the Ukrainian people 1648-1654".

What can be said about the war that is being waged under the slogan "Take us to your nobles"? Namely, that was the slogan: the Cossacks demanded to expand the number of registered Cossacks. The Polish state refused to follow the lead of the blackmailers and, at least on this point, did the right thing.

"Where the Cossacks lived, there could not be a real economy, where the pans ran their household correctly - the wandering way of life of the Cossacks was unacceptable there ... The Cossack element was a denial ... of the principle of society, a denial of the principle of the state" - this is how Ukrainian historian Panteleimon Kulish. I emphasize - Ukrainian historian.

Quite a lot has been written about the fact that the Cossacks did not play a single battle in which the Tatars would not participate. The Tatars retreat... the Cossacks run after them. It seems that, apart from social reasons,

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Here again, the clearly traceable problems of the surplus population were at work. The Cossacks went to the one whose hands and whose mouth turned out to be "superfluous" anywhere, and these are always warriors still the same ... The question was, in fact, only how quickly the Poles would be able to crush the uprising. Muscovite Rus' was the only external force ready to help Ukraine.

In October 1653, the Zemsky Sobor in Moscow spoke out in favor of the annexation of Ukraine, and the matter fell behind the official acts of unification.

The Pereyaslavl Rada on January 8, 1654 was considered an extremely important event in the Russian Empire and in the USSR, and B. Khmelnytsky was considered the most significant statesman. So much so that the city itself was renamed Pereyaslavl-Khmelnytsky. This is probably true if you look at everything exclusively from Moscow: after all, if this event is given importance, it is only as a stage in the growth of the future Russian Empire.

After the Russian-Polish war of 1654-1667, Poland, according to the Andrusovo truce, gives Moscow

vii the whole Left-bank Ukraine and the Smolensk land. Right-Bank, Western Ukraine remained part of the Commonwealth, from most of the lands of the Left-Bank Ukraine.

But in the history of Ukraine itself, everything was not at all so simple. Estates in Ukraine were granted self-government. The rights of the Cossacks to choose a hetman, military court, inheritance of estates and lands, and foreign policy were preserved. But there is one catch here... Ukrainians, as it turns out, are very corrupted by their stay in the Commonwealth. These pernicious seditious people imagine that they are free subjects of the Muscovite tsar and that compliance with the conditions is obligatory. And the king, of course, considers them ... who? Well, of course, serfs! And he does not particularly trouble himself with these promises.

The Cossack foreman in these conditions splits.

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Maybe it's better to stay in the Polish Commonwealth?! Khmelnytsky died in 1657. Characteristically, monuments were erected to him by the government of the Russian Empire, but never by the Ukrainians themselves.

In 1658, the new hetman Ivan Vyhovsky concludes an agreement with Poland on the restoration of its rights to Ukraine. Then, finally realizing the danger of losing Ukraine, the Commonwealth was ready to include the third element of the federation - the Principality of Russia. Let us note that it is by no means a Grand Duchy (and three Ukrainian voivodeships are not a Grand Duchy), but at least something, at least some possibility.

Other hetmans were also against joining Muscovy - Yuri Khmelnytsky, Pavlo Teterya, Petro Doroshenko. Some are for reunification with Poland. Samoylovich wants to create an independent Ukrainian state, but no one wants to be under Muscovy.

But everything is decided without Ukraine. Cursed fate of Western Rus'! Forever she is between Poland and Muscovy, and others always decide her fate! The attempt of Pyotr Ivanovich Mazepa to create an independent Ukraine in 1709 is already the last movement, the last spasm of political agony.

Of course, these events do not particularly contribute to the mutual understanding of the Slavic countries, which already leaves much to be desired.

The only case when the Commonwealth and Muscovy act as a united front is the Polish-Turkish wars from 1620 to 1699 - all KhUN

century.

In the Thirty Years' War (1618-1648), Muscovy took a strange and at the same time understandable position... Then there were two large coalitions: the Catholic continental powers - Spain, the Commonwealth, the German Holy Roman Empire on the CII. And the "anti-Habsburg" coalition, in which only France was a Catholic power. And Denmark, Sweden and Holland are Protestant respectively.

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Which coalition was closer to Muscovy in all respects? Especially since Sweden until 1617 owned Novgorod, and for almost a century continued to own the Izhora land and the mouth of the Neva?

Therefore, Muscovy's support for the coalition of France, Sweden, Holland and Denmark is some kind of position that is difficult to explain. But if you remember the manic dislike for the Commonwealth in Moscow, everything becomes very clear.

Last but not least, this support prevented the Holy Roman Empire from helping the Poles and made the Thirty Years' War so protracted and ferocious. The population of Germany was reduced by a third, in some places by half. The Swedes achieved major military successes, and a little later, during the Northern War of 1655-1660, the Commonwealth was on the verge of being conquered by Sweden and losing independence. These events entered Polish historiography under the gloomy title of the Flood. According to most historians, the Polish-Swedish wars weakened the Commonwealth so that in the 18th century it could no longer exist.

The second reason for the weakening of Poland was the self-will and audacity of the gentry, turning it into a bunch of noisy parasites, drinking and overeating. The XNUMXth - XNUMXth centuries is the era of Pan Lyash, sentenced for "violence" to "banation", that is, expulsion from the Commonwealth 28 times. Pan Lyash filed verdicts on the bekesh and, walking around the capital, regretted aloud that there were few verdicts, there were places left unfinished.

At the beginning of the 18th century, the Sapiehas waged a private war with Poland. On them for "arbitrariness" was declared the destruction of the Commonwealth. Sapiehas lost the war and "obeyed" before the king, but what a scale! What magnificent idiocy! What a senseless waste of material values, time, effort and human lives themselves...

This is the era of the magnate Franz Xavier Potocki, guy

whose spirits flogged the judges who sentenced him for "outrages". They laid it out on parchment with the text of the verdict and flogged him, lowering his pants.

The son of Xavier, Felix Schensny-Pototsky, had the imprudence to fall in love with the daughter of poor gentry, Gertrude Komarovsky. The parents were categorically against it; they wanted to marry Felix to Jozefina Mniszek, from the same family. But Pope Yuze Fina was a Cracow castellan, and such a marriage would be "equal".

At the family council, it was decided to kidnap Gertrada and tonsure her as a nun (apparently, the Pototskys thought in a similar way to the Muscovite princes and tsars). Or maybe get permission from the Pope to dissolve the marriage... There were opportunities of this kind. The retinue of Franz Xavier the Poton consisted of 30 tracts of tyches, led by the majordomo, Prince Chetvertinsky, and his private army consisted of two regiments - uhlan and dragoon.

Thirty haiduks, led by the gentry Zagursky, attacked the Komarovskys' house at night, kidnapped Gertrude and took her away, wrapping her in several featherbeds. According to some data, Zagursky simply did not calculate the weight of the feather beds. According to others, the kidnappers met a peasant convoy on the way and decided not to risk it. In any case, when the danger passed and the feather beds were removed, the pregnant Gertrude was dead. The corpse was thrown into a pond and then secretly buried.

The Komarovskys started a criminal trial. According to some reports, the trial cost Potocki the town of Vitkov and three villages in the Belaz Voivodeship. According to others, the court sentenced the murderer of Gertrude to death. Franz Xavier had died by that time, and his corpse was removed from the grave and hung. According to another legend, it was not the corpse of Xaverna that was hung, but the corpse of Zagursky. In any case, the Pototskys paid off and did not hang anyone alive. And Felix was soon married to Jozefina Mniszek, daughter of the

kovsky castellan.

According to Felix, Josephine did not bring him girlish innocence, and she was not faithful in marriage. Felix did not live in the same house with her, but had fun, changing mistresses and estates. The owner of one hundred and thirty thousand peasant souls, the cities of Uman, Brailov, Mogilev, Nemirov, thirty towns, four hundred and twenty-nine villages, Felix Shchenny-Pototsky lived as a sovereign prince and had a private army of two thousand people.

Already an old man, after all the partitions of Poland, Felix Potocki fell in love with the wife of Count Witt, Sophia Witt. Sophia was, according to some sources, a Greek woman, according to others - a Wallachian; and, according to all available information, her past is such that they would not accept this lady in decent philistine houses. Among other things, she visited the harem of the Turkish Sultan. However, money can do almost everything.

Felix Potocki bought Countess Witt from the count for two million zlotys. The charming countess came from a mountainous area and deigned to be bored among the plains. Felix built a luxurious park in Uman: artificial hills were poured, rivers were drawn, ponds were dug, waterfalls were arranged. Several tens of thousands of tree trunks were planted. The park was named "Sofiev Coy" - in honor of Sophia Witt. What the whore did after Potocki's death, I don't know, but the park is magnificent, and it still stands today. If there is even the slightest opportunity to visit Uman, I advise you!

Nothing but undermining the power of the Commonwealth and lagging behind Poland, from such a gentry could not be: either from a magnate or from his servants.

Moreover, the third estate in Poland has traditionally remained weak, industry is developed in a completely different way than in the countries of Western Europe; there was nothing and no one to oppose the gentry. And by the end of the 17th century, industry is more important for the power of the state than the courage of its soldiers or the height of its fortress.
wall walls.

Even under Jan Sh Sobessky (ruled from 1674 to 1696)

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Muscovy does not interfere in the internal affairs of Poland. But after him there is already a chance ... Sweden wants to install its own king, Stanislav Leshchinsky. Muscovy of another - the Saxon elector Augustus. Sweden occupies the Commonwealth, Leshchinsky sits on the throne; August runs like a hare from the Swedish grenadier. Careless Augustus spoke of Carl HP of Sweden many times in the most nasty words ... Now Charles XI especially wants a meeting, and August especially does not want her.

Victory at Poltava - and Leshchinsky flees to France, and Augustus sits on the throne.

In France, Stanislav Leshchinsky was not at a loss and quickly married his daughter to the French king. French diplomacy was very preoccupied with the question - how is Stanislaw Leshchinsky, the legitimate king, suddenly flooded out of the country?! France is traditionally respected in Poland, at the Sejm on September 12, 1733

Leshchinsky was elected king. But the Russian Empire, Austria and Saxony started the War of the Polish Succession (1733-1735) and put the Saxon Elector Augustus P.

How long ago did Poland and Muscovy decide the fate of Ukraine in the same way?! And now Sweden and Muscovy just as precisely decide the fate of the Commonwealth itself ...

It would seem, what should a Muscovite experience besides a "feeling of deep satisfaction"? The "old dispute of the Slavs is ending. among themselves", and ends in favor of the "faithful Ross". Triumph? No, there is, of course, a celebration. But the feelings of the Muscovites involuntarily turn out to be much more complicated, and this is due to the course of modernization.

Dialogue with the countries of the West, interrupted by Ivan in the middle of the 16th century, became constant by the middle or end of the 16th century and was expanding more and more. The country cannot do without it.

Under Alexei Mikhailovich, the basis of the armed forces of Muscovy was regiments of a foreign system, that is, regular

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foreign troops commanded, as a rule, by foreign officers.

In Moscow, Alexei Mikhailovich opened pharmacies, and Polish and German tailors worked. "Hurrah riots" are indignant and protest. Patriarch Nikon begged one of the courtiers for German and Polish clothes - "to see"; and cut them into small pieces with scissors - "non-Orthodox clothes"! You can't but sit them!

But, apparently, Polish and German tailors did not decrease. In the Posolsky Prikaz, books on cosmography, rhetoric and fortification were translated, and in Tula the first European-style manufactories were created.

The son of Alexei Mikhailovich Fyodor (reigned 1676-1682) knew Latin perfectly, he spoke Polish quite well, and wrote poems in these languages. His sister Sophia herself composed plays and created a home theater. By the way, there has been a theater in Moscow since 1672, and plays composed or translated by the teacher of the tsarevich and princess, Simeon of Polotsk, were staged in it. He was in full swing preparing for the opening of the Slavic-Greek-Latin Academy (opened in 1687, after Fedor).

Entering the appropriate years and becoming king, Fyodor Alekseevich abolished localism and burned all the "local paintings", carried out church reforms: he abolished

"own icons", the court and the investigation greatly softened - they stopped cutting off the hands, feet and fingers of thieves.

All courtiers, military and officials are ordered to dress in Polish dress. And those who stubbornly dressed in Russian were banned from entering the Kremlin by a tsarist decree. The same circle of people was recommended to shave their beards. Note - not "ordered to shave", but "recommended". It was quite possible not to shave.

"...in Moscow they began to cut their hair, shave beards, wear sabers and Polish kintush, start schools," as contemporaries said.

All this, of course, is only state modernity.

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zation, or giving some external color, shaping. But even in this "external color" a certain personal freedom appears, especially when barbering is not introduced by order, but is "recommended."

Throughout the 17th century, Poland served as a model of a European country, while Ukraine turned out to be an intermediary country (and here, as often happened with it, Muscovy was dealing not with another center of civilization, but with its periphery). It was said about Westerners like Prince Vasily Golitsyn or Ordyn-Nashokin that they "revere the books of Lyatsk in sweetness."

But Poland is lagging behind more and more, there is less and less way to be a model of successful modernization. The question was: who should we orient ourselves to, if not Poland? Which country in Europe can act as a model?

It seems that Peter simply "had" to change the model for borrowing - the Poles are too similar to us, too state modernization, which takes "them" as a model, provokes the modernization of social relations from "us". If you monkey with the "damn Poles", it may end badly ...

During the XNUMXth century, in relation to Poland, the consciousness of the Russian Muscovite, at least the consciousness of the educated upper classes of society, turns out to be stab.

The Muscovite, as part of his corporation, his state, can only wish for the defeat of the Commonwealth. To walk along it, as under Ivan they marched across the Baltic, to suck out its wealth, to settle peasants on its lands and impose tribute on "them" ... and, finally, to show "them" who they are, for that "they" tease all the time "those words."

This is required by the values that have prevailed in Muscovy since the time of Alexander Batygovich Nevsky.

But at the same time, a Russian person, simply as an individual, as a separate autonomous person, was envious of the Poles.

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"It is true that we hate bondage... but we love freedom... We live in peace, knowing neither violence nor fear. We are not robbed by a soldier, we are not pursued by a tax collector, the lord does not oppress us and does not compel us to duties... Informers, severe punishments, prisons... exile and, in the end, death sentences without giving a word to the defense—all this is unknown to us... Without coercion, we assume duties, we do not resign them without reason, even by order. We can freely lead a private life, hold office, without fear of anything," wrote Lukasz Opalinsky in the middle of the 16th/17th century.

Let me remind you - in the courtyard of the 16th century. For Muscovite Rus', this is the age of the Order of secret affairs, the widest use of torture and whipping, carried to the limit of all the powers of the kings. The century in which the memoirs and notes of foreigners who visited Muscovy and were horrified by the order and customs were written.

Indeed, which of the Muscovites could write such a text? Even from literate Muscovites?

The Poles simply "have to" be hated, or at least bitterly despised, in order not to feel their superiority so sharply.

Because they are free. Because they are gentry chi, and not gentry-nobles. Because "there" whole generations have grown up in the conviction: they cannot raise a hand against me; I cannot be offended; my property is not touched.

Because in the Commonwealth they live more interesting and brighter. Because "they" have theaters not only in Krakow, and "their" priests don't talk nonsense about going to theaters as a sin. Because "they" freely read, print, and even write books themselves, which are "delicious" for "us", but which have to be imported FROM "THEIR".

The temptation clearly comes from Poland, and today it is difficult to assess the extent of this temptation. Princess Sophia once said to her lover, Prince Vasily

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Golitsyn: "Do you think I don't want to ride a horse myself, like the Polish queen rides?"

She probably didn't want to be the only one. Not only Vasily Golitsyn and Ordyn-Nashchokin wanted to have inalienable rights and freely acquire books. To spit on the highest state interests, to behave like Pan Potocki and like many other gentlemen. Well, yes, Pototsky is just a hooligan, we understand everything, but with the terrible pressure of the state on any person in Muscovy, hooliganism is attractive. So centuries later, a hooligan will go out on Red Square, pinning a Komsomol badge to his ass, and this will cause not silent twists at the temple, but approving smiles: "Well done! Decided

At the same time, what can be called "the formation of the image of the Pole" takes place. The "image" consists of three mutually complementary parts. On the one hand, Lithuania and Poland are schismatics who have strayed from their own, but by all means "should be" part of the Empire. On the other hand, the Poles have something that we would like to have. We are envious. Why don't we?! This is not fair... Probably, if they are conquered, if they are part of "us" in the Empire, then we will have it.

On the third hand, the Poles are very bad people. They are "sly and cunning". They are deceivers. If they have any advantage, it's not just unfair... It's... it's not fair!

To admit that the superiority of the Poles is "honest" means to condemn the Moscow path of development. Already out of a sense of self-preservation, Moscow society is making titanic efforts to just not do this. And the attitude towards the Poles acquires a vague and unkind shade of attitude towards the violator of the "rules". To the one who you play "dishonestly", violating the established from the century.

Yuri Lotman very beautifully bred the concepts of "du cancer", that is, someone who is not able to master some "rules of the game", and "crazy" who breaks these rules and succeeds. "Crazy" was

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Alexander the Great. How many people could not untie the knot tied by Gordius! But Alexander the Great did not untie, he simply cut the Gordian knot. But I do not think that he thereby won the sympathy of those who painstakingly untied for many years.

Yu.M. Lotman writes very well that an animal for a person is a stupid person who is easy to deceive. And animals try to avoid communication with a person as an unpredictable creature ... As with

crazy animals.

But in the same way, a pagan for a Christian is a stupid Christian. Here it is necessary to explain to him how wrong he is, and the pagan will grow wiser.

A Christian, for a pagan, is rather an unpleasant, even dangerous madman, worshipping a crazy God, who climbed onto the cross for some reason.

Perhaps this offends the national feelings of the Great Russians (for some reason, mine personally does not hurt in the least), but for the Poles, a Muscovite is most likely a "stupid Pole". Moreover, the Polonization of the west of the No Russian gentry perfectly proves: they can, if they want! Those who have not yet become Polish, just foolishly stubborn.

For a Russian, the Poles are rather crazy Russians. Here were the Slavs ... All were equally good, all equally plowed the ground with wooden plows and, "as you know", were happy. And the Poles began to act somehow in a special way and became richer than others, they began to live more interestingly ... They cut the knots that "need" to untie for a long time! Not good...

Poland turns out to be both a defeated enemy and a realized dream of Russian society. Love-hatred for her is very similar to feelings for a person who is hated and adored at the same time. When you really want to be significant, recognized for him, but very

1 Lotman Yu.M. Culture and Explosion. M., 1993.

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I also want to hurt, offend, avenge his superiority. Settle scores.

Throughout the 17th century, when the Russian Empire puts its kings in Poland with might and main and gradually begins to take it into its hands, Poland remains a source of unclear temptation.

I have already said that the words "gentry", "gentry", "gentry", "gentry" are used very widely. And in official documents, and in private, replacing the "noble NIN" and "nobility".

The "liberties of the gentry" are mentioned in the "Conditions", which the Verkhovniki tried to force Anna Ivanovna to sign in 1730. And in the "Decree on the Liberty of the Nobility" of 1762.

And at the same time, backwardness, exhaustion of strength and the will of the gentry cast doubt on the very existence of Rech

Commonwealth.

The main role in the economy and politics was played by magnates who owned colossal latifundia, thousands of villages and cities. The feudal clans nullified not only the power of the king, but also the power of the Sejm, everything was drowning in chaos, in sheer feudal anarchy. The townspeople were too weak, were not able to take power. Attempts to get rid of anarchy and to strengthen the central government encountered not only the resistance of the magnates, the selfishness of the feudal clans, but also the policy of Prussia, Austria, and the Russian Empire. The three neighboring powers did their best to support anarchy and confusion in the once strong state. The powerful Rzecz Pospolita, capable of pursuing an independent policy, was not needed by anyone.

Share everything!

In fairness - at first the Russian Empire tried to reject Prussia's plans to partition Poland - not out of noble motives, of course!

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But because she wanted to keep her in her, and only her, sphere of influence, not to share with anyone.

For that Catherine! and placed on the throne of the Commonwealth a lover (it is supposed to say - a favorite ... but what's the difference?) Stanislaw Poniatowski in 1764. There was such a plan - to gradually create a Polish state dependent on the Russian Empire, headed by "their" king.

There was another Russian-Turkish war of 1768-1774; she was very protracted. Catherine II was afraid, and not without reason, of the rapprochement between Austria and Turkey; Prussia had long proposed dividing the hopeless state, and there was also the threat of its rapprochement with Austria if the Russian Empire refused. A war against Austria and Prussia was no longer necessary, and the desire to urgently improve relations with the two German states forced the Russian Empire to make an agreement with them ... at the expense of Poland.

On August 5, 1772, in St. Petersburg, the three powers concluded an agreement on the partial division of the Commonwealth, and the troops of each of them occupied "their" territories. Their zones of occupation, if you call a spade a spade. In 1773, the Polish Sejm recognized the partial division of the country (I wonder where it would go?).

Such a danger hung over the Commonwealth that even the gentry was a little, but got through. In the country, all active

The Patriotic Party acted on it and demanded reforms that would somehow, but survive. After all, everyone understood that, waving grandfather's sabers, one cannot defend the fatherland.

In 1768, the Sejm met and worked for four years, which is called the Four-Year Sejm. The phenomenon itself is unique - the diets did not work for such a long time, they gathered, quickly resolved all issues, and after a delicious banquet they parted. And this Sejm worked in earnest and even created a constitution on May 3, 1791.

According to the constitution, the size of the Polish army is raised

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decreased to 100 thousand people, the bourgeoisie was given access to bureaucratic and military positions, the acquisition of land and the nobility. The election of kings was abolished (only after the suppression of the dynasty could a new king be chosen!), Peregony, rokosh and confederation. Now the minority in the diet could not disrupt the adoption of decisions: they were made by a simple majority of votes.

The king swore allegiance to the constitution (he, who ruled at that moment, also benefited from the constitution). It seemed that Poland would soon change beyond recognition.

But the gentry has the right to a confederation and rokosh! No one dares to encroach on these sacred rights!

Three Polish magnates gathered in the town of Targovtsy, near Uman, and proclaimed the Act of their confederation. Their names are well known in modern Poland and cause gnashing of teeth among the Poles: K. Branicki, S. Zhevuski, already known to us F. Schensky-Pototsky. Three traitors. More recently, this Act was edited by Ekaterina N with her own hand, and on May 14, 1792, on the day the Act of the Targowice Confederation was proclaimed, the troops of the Russian Empire crossed the border of the Commonwealth. Soon Prussia began to intervene.

Troops loyal to the Sejm quickly became. lose to confederate troops. The king also supported the confederation. The Commonwealth was occupied, and on January 12, 1793, Austria, Prussia and the Russian Empire signed the Convention on the Second Partition of the Commonwealth.

The reforms of the Four Years' Sejm were canceled, and the Sejm, assembled in Grodno in 1793, approved a new act of division of a part of Poland.

Only in the winter of 1793/94 was it calm. In March, the famous Polish uprising of 1794 broke out under the leadership of Tadeusz Kosciuszko - a personality quite

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legendary. So legendary that it is necessary to say a few words about it...

In our time, ardent revolutionism, to put it mildly, does not find understanding among society. Attempts with an iron hand to drive humanity into happiness, everyone ate through the roof. But what to do! In the 18th century there were quite a few people, apparently sane, who aspired to "Equality, Fraternity, Freedom"... God kill me, I never remember in what order I should write all this. And they aspired precisely by creating clubs, secret societies, revolutionary phraseology, putting together armed gangs, raising uprisings, killing monarchs, suppressing all dissenters and other outrageous things. Alexander Sergeevich Pushkin also paid tribute to this; remember:

With the gut of the last priest,
we will strangle the last king.

Who would have thought that a boy from a decent, well-known family, who graduated from the Tsarskoye Selo Lyceum, would write such a thing?! A man who asked his king to be his censor, a man undoubtedly religious?!

And in the same way - who would have thought that a boy from the family of an old Polish landowner of average status, you are a student of the school of the monastic order of PR, would suddenly take it and leave for the USA, to participate in the War of Independence? And not for the sake of romance, not to hunt bison! And fight for US independence on the side of the colonists? But Tadeusz Kosciuszko left, and fought quite famously: the first major victory. colonists near Saratoga in 1777 is largely his merit.

The war is over, the longed-for paradise on earth in the United States somehow did not work out. And what happened was not very suitable for the military, hungry for romance. Now, if Mr. Bones would also exterminate the Indians a little ... Or he would take up consulting at the factories of Mr. Colt ...

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In 1784, Kosciuszko returned to Poland, but did not receive any position in her army. Brigade

US army general expresses too free-spirited views, calls magnates ... about what they should be called.

But in 1789, Kosciuszko went to serve for four years to the Sejm, with the rank of brigadier general, he took part in operations against the troops of the Targowice Confederation. It's just right for him! Fight for democracy, with feudal lords, clerics, conservative elements!

But the government capitulates to the Targowice Confederation, and Kosciuszko again has nothing to do; he goes abroad, appears in Jacobin Paris, persuades the "patriots" to help the warring Poland. He does not find understanding.

And here - the national "humiliation of 1793! Here it is - that revolution, in which the naive nationalism of the first nation-states and even more naive, enthusiastic reformism are combined. "Everyone is changed!" And everyone will be fine...

The Polish uprising began under the slogans of a national united Poland, the reunification of the lands seized by the Russian Empire, Austria and Prussia, and the continuation of the reforms of the Four Years' Sejm. By the way, for a complete understanding of what is happening: among the slogans was the annexation of Western Rus' to Poland. So, for some reason, national Poland was conceived exclusively as a colonizing country.

It was just what was needed! On March 24, 1794 in Krakow, Tadeusz Kosciuszko proclaimed the Act of Uprising and pronounced the text of the oath as a dictator. He was also declared Commander-in-Chief of the National Defense Forces.
feminine forces.

"I will not fight for one gentry," proclaimed the gentry Kosciuszko, "I want the freedom of the whole nation and I will sacrifice my life only for it." At that time - both noble and "progressive".

On the other hand, he was a terrible person,

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this Tadeusz Kosciuszko, a friend of Washington and the Jacobins. Few people know that in May-June 1794 in Warsaw, the Polish Jacobins practice revolutionary terror against the leaders of the Targowicz people. And people were not just frightened, they were quite seriously killed for their "wrong" beliefs...

But let's also give credit to Tadeusz Kosciuszko, a bizarre hybrid of a Jacobin and a landowner - he knew how to go to the end where smart, wise and resolute people stopped. May 7, 1794 Kosciuszko

gave the Polaniec wagon, in which he firmly promised freedom to the peasants if the Polish patriots won. This immediately gave tens of thousands of new volunteers. Cosigners - that is, mowers - called these peasant guys. In the Middle Ages, a Polish peasant could go into battle with a scythe and was considered a formidable fighter. Kosciuszko's cosigners, of course, also had guns.

Recovering from their first defeats, Prussia and the Russian Empire threw all their forces into battle. Suvorov's miraculous heroes, marches of 40, 60 versts, singing brave songs, brilliant frontal attacks on the sustats who disobeyed the mother queen, skillful support of the cavalry and artillery.

And most importantly, if Kosciuszko managed to defeat precisely these armies, new ones would still come. Compared to Prussia and the Russian Empire, Poland was like a teenager who started a serious fight with two burly men.

By September, "cleared of the rebels," as Suvorov wrote in his reports, all of Lithuania and all of Galicia. The Ukrainian and Byelorussian regions are on fire; no one wants under the Russian Empire. Everyone has to explain how bad it is to rebel against the Russian mother-state daryn, who until the end of her days spoke with a strong accent.

On October 10, near Macijovice, Tadeusz Kosciuszko was seriously wounded and captured. There is a legend that Kos

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Tyushko was lying on the ground, wounded in the stomach, bleeding, it had rained, Kosciuszko was shivering from the cold.

Cossack Colonel Denisov found Kosciuszko and recognized him. He ordered the Cossacks to put several cloaks on the ground, transfer Kosciuszko to them and bandage them. Then he asked if the enemy general needed anything else.

"We don't need anything," Kosciuszko answered curtly.

"I know you, General, as a great man and I am always ready to render you any service," said Denisov.

"I know you too, Colonel Denisov," Kosciuszko replied.

The Cossacks made a stretcher out of their lances and carried Kosciuszko to the infirmary. Until the end of his days, Colonel Denisov was proud of this bebed and willingly talked about it. And all who stood near these stretchers.

Here it is, the duality of the attitude towards Tadeusch. It is necessary to fight with him, and to take him prisoner is valor. But respect for him is enormous, even capturing him is especially honorable, not because he is terrible and dangerous, but because he is a "great man" who does great things. Even on the one who saw him being carried, a reflection of Kosciuszko's glory falls.

Then, naturally, T. Kosciuszko was imprisoned in the Peter and Paul Fortress as a dangerous troublemaker, rebel and freethinker.

The headless uprising continues, but everything, of course, is already clear. On November 4, the tsarist troops captured the suburbs of Warsaw - Prague. And I am forced once again to "insult" the "national pride of the Great Russians", because in Prague the miraculous heroes of Suvorov staged a monstrous massacre ...

On October 23, 1794, the shelling of Prague began. At 5 am on October 24, the assault began. According to a participant in the events, officer Suvorov von Klugen, "the Poles fought, to say the least, with bitterness,

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no, they fought furiously and without any mercy... it's scary to remember!

At 9 o'clock in the morning the battle ended simply because the Polish garrison of Prague was completely exterminated. There is information in the Polish press that after the assault, Suvorov ordered the hands of 6,000 Polish gentry to be cut off. I don't believe this for two reasons.
us:

1) all the patriots of Poland went against the Russians, not just the gentry. Among the 21,000 dead Poles there were at least 4,000 Jews. They, too, defended their capital with weapons in their hands.

6 thousand living gentry simply did not exist after the assault in the captured Prague;

2) no one has ever shown a single severed hand. Not a single living witness, not a single interview with a witness. If not only 6,000, but at least six mutilated, the Poles would certainly not deny themselves the pleasure of presenting them to the international community.

After the massacre in Prague, Suvorov was called in the English and French press a "bloodthirsty half-demon", terrible details were transmitted ... But not a word about the severed hands.

But the massacre was, and very terrible. "Our soldiers

bursting into houses, they killed everyone who came across them ... Our soldiers fired into the crowds, not making out anyone - and the piercing scream of women, the screams of children, terrified the soul "No pardon to anyone!" - our soldiers shouted and killed everyone, not distinguishing either age or gender.

You can treat this as you like, but here's the fact: Russian soldiers raped Catholic nuns and ran with infants on bayonets. And the name is Suwo

ü Verevkin S. Conversations about Polish history and not only with the Polish ambassador. M., 2009. S. 62.

2 Ibid.

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ditch in Poland since then - a synonym not for a great warrior, but for an executioner and a murderer. It may be unpleasant for someone to read this, but this, excuse me, is only his private problems. And the facts - here they are, what can you do.

These facts, by the way, also very well characterize the attitude of Russians towards Poland. Very ambivalent. During the assault, hatred for those who violated "order", for the "crazy Slavs" clearly spilled out. Who "should" "live like everyone else", but does not want to. Who "needs the most". Who is "well settled". Who is "smart hurt".

The Poles were even credited with things that they never thought about the Russians. In their very wealth, in their quiet organization of life, even in their clean latrines, there must have been some reproach. Some demonstration. An attempt to humiliate, offend, reproach with one's own disorder, slovenliness.

I remember one Russian sovereign, who in 1990 in the canteen of the city of Tartu wept muddy drunken tears. And he kept yelling through his teeth, almost crying: what do you think they are?! Do you think they want to eat like that, right?! Want to eat with knives and forks? Clean and on tablecloths?! They don't want to at all. It's not convenient, you try it yourself. And this is what they came up with. They invented it on purpose, bastards, to show us that we are pigs. And they washed the windows. And it smells good for it. And they smile ... All for that ...

A man with eyes glazed with hatred

muttered, kept swaying in his chair, whistling in a whisper in my direction, making me break out in cold sweat from embarrassment in front of the Estonians (they usually know Russian well). And without ceasing, he twirled all the same hatefully, shuffling his hands over the tablecloth; That

he twisted something invisible, then poked it, then tore it apart - the notorious subcortex was still working.

... This kind of malice, probably, broke through in Prague, on the shameful day for Russian weapons on October 24, 1794.

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What were the nuns guilty of? And even more so babies? Not to mention the fact that the owners of luxurious estates did not live in the suburbs?! And the Jews?!

And here is how to see it. If you look from the standpoint of the community, from the habitual Muscovite standpoint, there really is no difference who is responsible for the sins of one of its members. According to the laws of blood feud, the great-great-grandson pays for the great-great-grandfather with his life. For the fact that the magnate built himself a palace in the spirit of Versailles, and the evil ye zuites were enemies of Orthodoxy, a nun or a housewife, the impoverished wife of a craftsman, could pay.

In addition, toilets were clean both in monasteries and in poor houses, and babies, too, for another year or two, will be taught not to poop behind a barn and not to eat their hands like monkeys and pigs. So everything is correct. Beat them!

On November 10, the capital of Poland capitulated, and the uprising ended there. |

On November 13, 1795, a new Convention of 1795 was signed, and on November 25, Stanislaw Poniatowski abdicated. For the last three years until his death in 1798, he lived in St. Petersburg, despised by all Poles.

Under the terms of the Third Partition of Poland in 1795, all the lands inhabited by Russians, that is, those that are today called Western Belarus and Western Ukraine, went to the Russian Empire. Lithuania withdrew with Vilna, Trakai and Siauliai. Courland departed, that is, the Latvian lands.

Austria received the Volyn-Galician lands with Lvov and Galich, that is, part of the Russian lands; the Greater Poland lands with Krakow, the historical heart of the country. And she owned until 1918, until the collapse of the Austro-Hungarian Empire.

Prussia took over the entire west and north of ethnic Poland, many cities: Malbork, Gdansk, Warsaw, Poznan, Gniezno, Plock.

By the way, an interesting detail: the three partitions of Poland went down in history as some kind of important event. And who came up with the idea that they shared something not only

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Poland? What else divided the Grand Duchy of Lithuania?

After all, it was formally divided. And in general - did they not divide Poland, did they divide the Commonwealth ...

On January 26, 1797, Catherine approved the partition of Poland and the liquidation of Polish statehood, the abolition of Polish citizenship, and the mention of Poland in titles. Now officially, down to the smallest detail, not only the Grand Duchy of Lithuania is gone. Not

became the Commonwealth. Muscovy, which first adopted the pseudonym Russia, and then the Russian Empire, finally defeated its eternal enemy.

Did the Rebellion have any chance? I think no. Did it make sense to rebel? Probably yes, and here's the one... They say that in Armenia, on Lake Sevan, there is a stone stele - in the place where the monastery once stood. In the 18th century, the "garrison" of the monastery consisted of 80 monks. They did not surrender to the Persian army, they did not open the gates of the monastery. The Persians slaughtered the "garrison", razed the monastery to the ground, so that there would be no memory of those who dared to object to the "Shah of Shahs", the king of earthly kings (not only Muscovy deified kings). But who, by the way, was this Shahinshah? What is his name? I do not remember. And who even remembers him?

But on the stele, as I was told, there are the names of all eighty, the inscription winds: "Death is always only death. Death for the motherland is immortality. The reader's business: to accept or not to accept. But from this point of view, the rebellion was worth it. .

Immediately there are associations - 80 Armenian monks, deafened by the roar of 300 Persian cannons, defenders of Kiev from the Mongols in 1240, "Poles" in the Russian city of Dubno - near Gogol. And here and there the Europeans fought to the death against the horde that surged from Asia.

It was worth rebelling just for these associations to arise. So that dots over 1 are dotted and that behind the "Polish question" they would see not a "family dispute" of those who "should" be under the citizenship of the emperor

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Russian, and not "just" the expansion of the Russian Empire, but a crime and disgusting.

When the Russian Empire extended to the Kokand Khanate or the state of Shamil, this could only be welcomed in Europe. A! This is because they only respect themselves! Of course, for them only

a European and a man, - will say the one who has read Lev Gumilyov. No, gentlemen, that's not why. Probably, xenophobia also exists in such assessments. But it was the Chechens who traded people, and it was in Kokand, and not in Warsaw and not even in Moscow, that in 1827 there were 1,100 Russian slaves out of 30,000 population.

When Skobelev, casually spitting on his fingers, promised the people of Kokand that if in an hour the city did not capitulate, then in two hours the city would not be in place... God, it was Europe that went to Asia. Those who do not trade in slaves forbade those who traded from trading. Those who did not eat human beings forbade cannibals to eat people.

But in Poland it was the opposite. In Prague, Russian soldiers showed themselves as Asians who broke into Europe and started "frying the meat of white brothers." So, it seems, at Blok?

And Prague became a symbol. Forever. And for Europeans (including Poles), and for Russians. As for the Russians, it's true, a small but important detail: the crimes of Suvorov's soldiers in Prague tried their best to hide.

Not only in a single work of art, not only in a single film was there an image of a "miraculous hero" walking through Warsaw with a Polish baby on a bayonet. In Soviet times, the very fact of the pogrom was not mentioned in ANY educational or reference manual. The very mention of Prague as the final episode of hostilities is mentioned in later reference books - the TSB and the Soviet Historical

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encyclopedias. The 1955 issue of World History does not even contain the word itself. In school textbooks and in textbooks for pedagogical institutes, it was hidden that Suvorov led the tsarist troops during the suppression of the Polish uprising of 1794. You can't "cast a shadow" on a national hero.

And, of course, so far - not the slightest mention of Russian atrocities! There is NO mention of the pogrom committed in Prague in ANY textbook, in any reference manual published in the Russian Empire or in the USSR

How much the Russian and Soviet authorities were afraid of the memory of Prague, says at least a cunning juggling made in Polish textbooks from the time of the "People's Republic".

In the 1968 textbook, it is still more or less correct

but: "The troops of Suvorov on November 2 (1795) approached Prague. On November 4, after a bloody assault, during which General Yasinsky was killed, he took Prague and massacred its inhabitants. The king ordered the inhabitants to capitulate."

In the 1976 textbook, there is already a different version: "The commander-in-chief of the tsarist troops, Suvorov, arrived in Prague and successfully carried out the final assault within two days. During the defense of Prague, General Sinsky, who led the uprising in Lithuania, died. A little later, Warsaw capitulated, and the uprising ended.

As you can see, there is not a word about the massacre of the inhabitants. Nor is there a class-incorrect word for "king." But that's not all! In the textbook of 1979, the suburb of Prague appears, but in connection with the events of a completely different time. On May 12, General Piłsudski "dealt with the workers of Prague" who had risen in revolt. "Fighting continued for three days, 400 people were killed and more than a thousand wounded."

Of course, there's a lot of overexposure here. And it was not only the workers who revolted, but the widest sections of the population who remained loyal to the regime of Wojciechowski.

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And it was Prague that did not play special ties.

But cleverly invented, do not say anything! Now the word "Prague", which for the Poles has always been a symbol of Russian cruelty, should become a symbol of the cruel STI of the "bourgeois nationalist" Piłsudski'.

Fortunately, this was already in 1979, on the eve of the actions of Solidarity, when Poland finally ceased to be "obedient" to Moscow. However, TWO national histories coexisted even earlier in Poland. One, official, was studied in schools, and the other, unofficial, children learned from their parents and from books. So it was after the partitions in all three zones of occupation - Russian, Austrian and Prussian, and so it was under the Soviet regime. The Poles managed to bring to the attention what they considered to be the truth.

Of course, one of the terrible secrets of the Soviet era was that the Soviet troops deliberately stopped their offensive against Warsaw in order to give the Nazis a chance to put down the uprising: the Soviets did not need an independent Polish government.

But now Andrzej Wajda releases the film "Canal". In this film, everything is quite "correct" - Polish rebels, Nazi punishers, everything is "correct". In film

the rebels, hiding in the city's sewer tunnels, are waiting to be rescued by the Soviet army. Here the cannonade is melting, here they are! The rebels come out, and the cannonade stops: the Soviet troops have stopped. The rebels are dying under German grapeshot, and everything is also quite "ideological".

But viewers watching a film based on the "legal" version of the story get their boost from the "illegal" realm. Both they and the director, as if winking at them, know perfectly well WHY the cannonade has stopped. This

1 Ferro M. How the story is told to children around the world. M., 1992. S. 215.

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the Soviet troops stopped to condemn the Polish patriots to death.

So I don't know, it's very possible, and with the mention of Prague, the Poles would have come up with something ...

Fight after victory

But the Third Partition of Poland, it turned out, was not the end. After the Napoleonic wars, Poland "had to" be remade again, and also in favor of the Russian Empire. Oddly enough, this time Kosciuszko did not fight anywhere - either he became old, having exchanged his sixth dozen, or he was already completely disappointed in everything.

In 1796 Pavel | To spite his mother, he released 12,000 Poles, including Kosciuszko. He went to the USA, in 1798 - to Paris, Remaining faithful to the principles, rejected Napoleon's proposals in 1806 - Republicans do not serve tyrants! Later (1815) will reject the offer of cooperation by Alexander |.

So he will live and die in almost voluntary exile, in Switzerland, needing more and more and more and more dissatisfied with everything in the world, until his death in 1817.

There is little left of the furious Pole: recorded secretary T. Kosciuszko Yu. And it's all.

The new redistribution of Poland became possible because Napoleon began to play the Polish card. The Polish legions as part of Napoleon's troops appeared as early as 1797, through the prayers of Pan Ya.G. Dombrovsky.

And this is not just a classic foreign

legion, not at all! Napoleon Bonaparte held a very sweet carrot before the nose of the Poles: the restoration of Poland's independence. Here, they say, we will finish the conquests ... In 1807, Napoleon, having defeated Prussia, on

1 Ferro M. How the story is told to children around the world. S. 207.

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part of the Polish lands created the Duchy of Warsaw. The dream of the Poles comes true?!

Incidentally, Napoleon's campaign in 1812 was not "Russian" at all. It was officially called "Polish". Napoleon's plans included restoring the Commonwealth and spending the winter of 1812/13 in Minsk or Vilna. He had absolutely no intention of going deep into Russia, to Mosnva. In essence, Napoleon was simply deftly lured to Great Russia - to certain death. I write about this in detail in another book!

Kosciuszko did not go to serve the tyrant. And the nephew of the last king of the Commonwealth. Jozef Poniatowski - went. An officer of the Austrian army, in 1789, at the invitation of his uncle the king, he came to Poland to organize the Polish army and in 1792 fought against the Targowice confederation and the tsarist troops. At the age of 29 he commanded one of the armies. In 1794, during the Polish uprising, he successfully acted against the Prussian troops near Warsaw.

He believed in Napoleon and went with Napoleon to the end: in 1812 he formed a 100,000 strong Polish army. This army also participated in the campaign against Moscow. Very few returned from the Grand Army, and much later, on the island of St. Helena, Bonaparte would start counting: how many lives did his campaigns cost "dear France"? And he will find out that the price is similar: at most 100 thousand French lives. The rest were "Germans and other Poles". Including those brought by Poniatowski to the Russian Empire in 1812.

Jozef Poniatowski from Russia has returned. In 1813, in Saxony, he joined the main forces of Napoleon. Near Leipzig, he commanded the 8th corps, Napoleon promoted Poniatowski to marshal and instructed to cover the retreat of the French troops. What stood behind the beautiful scene: a sincere desire to repay a hundredfold, to observe at least such justice or another

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Burovsky A.M. Napoleon is the savior of Russia. M., 2009.

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a trick of the actions of a petty nobleman who crawled into the emperor ... a new sacrifice of "a German and other Pole"? Good for him, fool, give a marshal, and he will do everything that is necessary for others - for those who are ordered to stay alive?

On October 19, 1813, Jozef Poniatowski drowned in the Elster River while crossing. He was badly wounded and had to swim across. He was fifty years old.

At the Congress of Vienna in 1815, the Duchy of Warsaw was ceded to the Russian Empire. Prussia received a part of the Duchy of Warsaw, allocated to the Grand Duchy of Poznan, left Pomerania and Silesia in its hands.

From its part of the Duchy of Warsaw, the Russian Empire made itself the Kingdom of Poland. A toy state, not even a vassal one, namely, a toy state. Another Pole played an important role in its history.

Adam Jerzy Czartoryski is seven years younger than Poniatowski - and the exact opposite. One of Alexander's closest friends [, member of the Private Committee. In 1802 - Deputy Minister of Foreign Affairs, in 1804-1806 - Minister of Foreign Affairs. Already in those years, he put forward a program for the unification of Polish lands under Russian rule, and for a long, very long time this idea led him!

The same carrot swayed in front of his nose as that of Jozef Poniatowski - the hope of recreating the national Polish state. Connected with the union with Russia? Let connected. Moreover, understanding of the close relationship between the two peoples, knowledge of history, hope for further rapprochement... Yes, and hope for reforms! The hope that the best friend, the Russian emperor, will do everything that was then passed on feverishly to each other at meetings of the Unspoken Committee. Well, maybe not absolutely everything... At least most of it. No, at least half...

How should Prince Adam know that the Emperor Neglas

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is a new committee needed only until it enters into force? How did Ivan 1U need the Chosen Rada? That the place of Adam Czartoryski in the undertakings of the emperor - the "reform of the torus" - is the place of a pawn in someone else's game.

How should Alexander know that Prince Adam takes everything seriously? What does he really think - the emperor will give new laws! There will be a constitution

tion, there will be freedom for the peasantry, all people of all classes will become citizens without any hereditary rights! How can the emperor know that Prince Adam is devoted to him because he believed and followed him? And not at all because he was fascinated by his royal smile? That Prince Adam, a Rurikovich himself, does not at all consider the person of the emperor to be sacred (damned European!)? What does he care about the freedom of stinking peasants, some nasty factories, the pitiful deeds of miserable philistines and merchants ... that all this is dearer to him than a career under the tsar ... take it higher, at the imperial palace ?!

They understand each other without an interpreter, even if everyone speaks their own language - the languages are indeed close. But they understand each other worse than each of them could understand a resident of Zanzibar and Limpopo who is spiritually close to him. Because each of them acts according to the rules of their own civilization. Oh my God, how hopeless and tragic!

From 1815 until the uprising of 1830-1831, Adam Czartoryski was a senator of the Kingdom of Poland. During the uprising, he is the head of the National Government, and after the defeat of the uprising, of course, he must leave.

In the Polish emigration, he was incredibly popular, in 1834 Czartoryski was even declared "de facto king." He was entitled to the crown.

He also intrigued, met with many people, charmed and forged coalitions. Disillusioned with the Russian Empire and its tsars, Adam Jerzy Czartoryski was not disappointed in the idea of restoring the Polish state. Now he's hatching plans

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restoration of Poland with the help of the Western powers... Remembering, probably, emotional speeches in the French parliament.

Czartoryski lived for a long time, 91 years, two years before the next Polish uprising of 1863. But the most important thing is something that is generally not customary in Russia to even mention: in France there was a Polish government in exile. Whether someone likes it or not, these are already private problems, gentlemen. And the government was.

The attitude of the Russians - both the tsar and the officers - towards the Poles is simply unbelievably chivalrous. Not as to rebellious subjects. For the Decembrists, it will be fundamentally different (not to mention the rebellious peasants).

Here it is, the classic Russian duality! "They must be strangled" And strangle them. But... What beautiful

they show quality! How chivalrous they look! We ourselves are not averse to being the same and looking like
in all respects...

Even the shortcomings of the national character look almost like virtues. When you are bent in an arc in front of any "bosses", not to mention the king, you so want, by twisting your mustache, to pour "gentry ambition" all around!

Even the restlessness of the Poles turns into new opportunities. They can choose... Their uncle the king spends his days in St. Petersburg, and his nephew serves Napoleon. Some can serve Alexander, and others. — Jacobinism in Warsaw... Oh, how I long for freedom of choice! Not even to use it, but simply to have it. To feel your fate by your own, and not state property!

As a result, we hate and admire. We win, we conquer... and we try to imitate. We try to be the same - and break into stupid brutality, taking revenge on "them" for our own dullness.

And secondly... The fact is that all the Poles named here, on these pages, are Russians. The exception seems to be Dombrowski, but I'm not sure about that either.

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And the rest are definitely Russian, every single one. Or are they already Poles, but having Russian ancestors? I don't know how to express it better. But Kosciuszko's estates are in Volyn, and if he weren't a gentry, he would be a Ukrainian. Poniatowski - from the princes of White Rus'. The Czartoryskis are descendants of Gediminas and many Russian princes, Orthodox back in the 10th century! century. In the 17th century they think of themselves as Poles, in the eyes of the whole world they are of Polish origin. Both for Poles and Russians. |

To what extent the "Russian gentry" and its descendants are "their own" in the Commonwealth, shows at least the election of Mikhail Vyshnevetsky to the Polish throne in 1669. Despite the fact that "Michael turned out to be a man too weak to rule on his own," you chose him, and not the proposed German and French candidates. After the wars of the 18th century, Poland needed a "Piast" - a Polish candidate for the throne. "Mikhail Vishnevetsky was the son of the hero of the wars with the Cossacks, Jeremiah Vishnevetsky... For voters, the surname and Polish origin were more important than the personality of the candidate".

A man of "Polish origin", whom neither the Sejm of 1669 nor modern historians doubted, is the son of the Orthodox Jeremiah Vishnevetsky, who converted to Catholicism as an adult, and a cousin

grandson of Konstantin Vishnevetsky, who once recognized Dmitry Ivanovich. What?!

Russian by origin and the Oginsky family, who owned estates throughout the Vilna region. The clan that gave Poland the author of its national anthem, Mikhail Oginsky (in Poland they pronounce with a soft "n" - Oginsky). It was Oginsky-Oginsky who composed not only the famous polonaise, but also "Poland has not yet perished" ("Polska has not yet perished" - that's about it). Remember? On

1 Dybkovskaya A., Zharyn M., Zharyn Y. History of Poland from ancient times to the present day. Warsaw, 1995.

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the national anthem of the Poles, which in 1831 they will sing under the bullets of Muscovites.

At the end of the XNUMXst century, all of them, both Kosciuszko and Oginsky, perceive themselves quite unambiguously as Poles. And for Russians they are also Poles. For all Russians, all heirs of Kievan Rus—for Ukrainians, Byelorussians, Great Russians—they are all foreigners, foreigners. "Polish magnates - Vyshnevetsky and Pototsky ..." - is written in a modern Ukrainian textbook. In the very one where a few pages earlier he talks about Prince "Dmitro Vishnevetsky", "historical and legendary person"! Only "Prince Dmitro" lived and laid down his head in the middle of the 15th century. Then it was a Russian family. And the grandchildren of "Prince Dmitro" are, as it were, Poles for everyone ...

As you wish, but all this is very tragic.

1 Shvidko G.K. 1st story of Ukraine X \ Y! - XX century. Kyiv, 1997. S. 29.

Part II

WATER OVER
RUSSIAN ATLANTIS

What is a telegraph pole? It's well edited
pine tree.

Writer's sharpness

Chapter 12
THE WATER CLOSES 1815-1999

"I," said Ivan Petrovich, "I see what I want!"

A. Barto

The epoch of creation of the

Myth The epoch of Alexander | - time of driving in the afterbirth

them nails in the coffin of the Grand Duchy of Lithuania.

In recent years, Alexander, especially Nino Layu |, no longer needs to change anything; there is no need to fight with anyone, no one's country to divide, no armies to send to anyone. If anything, it's just riots, and they are suppressed in a different way, and the rebels can already be treated completely differently from prisoners of war. To Siberia them, both Ukrainians and Poles! According to the old Muscovite style - from west to east, and the more east, the better.

Nikolai's goal is not to drive in nails, but rather to pretend that there were never any nails. And what, was there some kind of special Kiev metropolis? What, obeyed Constantinople? So will not obey! Is there still some kind of Uniatism there? And we to them, the Uniates, "we will recommend" to move away from Catholicism and cling back to Orthodoxy. And not just anywhere, of course, but to the Moscow Patriarchate. And it will be like this

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an offer that no Uniates can ever refuse.

Ukrainian schools have been operating in Austro-Hungarian Galicia since 1848, in the Left-Bank Ukraine they literally dream of the same thing, but the government, with schizophrenic persistence, pretends that everything is in order, that the Little Russians are not an independent people. There is no such Ukrainian language, but there is a simple native jargon, everything comes from a low level of culture.

The Russian intelligentsia gets off with jokes in the spirit of Bulgakov's heroes about whales and cats, and only after seeing Petliura, only realizing with a freezing skull, under standing hair, WHAT. If they themselves let the monster off the chain, this same intelligentsia will begin to realize that, it seems, the world is still not arranged with everything in the way they thought it up for themselves. But before that, for at least sixty years, they did not want to "see point-blank" what they did not want. |

But what is this! Ukraine was not all part of the Russian Empire, and it was necessary to lie about it

carefully. And Belarus was all within the boundaries of the Russian Empire, and the people there were uncommonly calmer. Either this is the national character, or the formation of a new people began earlier in the Ukraine, more independently and more violently, while in Belorussia it was quieter, softer.

With Belarus it was easier. Belarus? And she never was. How?! And like this. In 1840, the Lithuanian Statute, that is, the laws developed in the Grand Duchy of Lithuania, was finally canceled. In the same year, by a special decree, it was forbidden to pronounce the very word "Belarus". Pope Nicholas, Pavel I, even banned the words "republic" and "parliament", but who cares! Nikolai was "sick" of Belarus, and he decided to take it and "ban it". I will say one thing: in what kind of fictional world do you need to live, how much do you need to believe in yourself, as in the Lord God (or at least his vicar) in order to "introduce

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TO DET" OR "prohibit" entire countries and peoples! In what a bizarre, distorted world, extremely far from reality, the imperial family existed!

... And why be surprised if her subjects sometimes managed to go even further? In the order of creative assimilation? For example, the emperor ordered to make defenders of the fatherland and almost angels out of the bandits of the Cossacks. And the subject Gogol performed in such a way that he surpassed the emperor! There you are!

The entire 20th century is a continuous attempt to forget the Grand Duchy of Lithuania and the Russian gentry in the Pole River, which is like a nightmare.

The very complex of prejudices ideas is being formed, which future generations will get as something that goes without saying, as something that has come from time immemorial.

Moscow is the successor of Kyiv. Alexander Nevsky acted in the only possible way. Ivan Kalita is a wise statesman. Moscow princes are patriots, bright majesties. Their servants are also patriots; faithful, without doubt. Dmitry Donskoy is the founder of new Rus', who overcame fragmentation. Ivan Sh and Ivan M may have been wrong about something, but in the main they were always right.

Lithuania - the enemy of Rus' No. 1 - is even worse than the "damn Poles". The Poles are cunning, vile creatures, they started to lime Rus', they always hated us. False Dmitry was invented by the Jesuits and secretly accepted into Catholicism. Susanin is the savior of the Tsar from the Poles. Well, and so on, up to a later point. Time of Nicholas I - just the epoch

formation of the Great Moscow Myth in its modern form. In the form that is acceptable to people who are not stupid, modern, not consumed by chauvinistic problems.

This is the time for the creation of truly talented works, rightly included in the concept of "classic", known to everyone from childhood. Works that in themselves form some kind of relationship

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solution to life. The time when Gogol writes "Taras Bulba", Pushkin - "Slanderers of Russia" and "Boris Godunov", and in it he repeats the backs of official propaganda that False Dmitry is Grishka Otrepyev.

Zagoskin publishes "Yuri Miloslavsky", and Kukolnik publishes the play "The Hand of the Almighty Saved the Fatherland," in which it is pompously and pompously described how Susanin accepted death torments in the name of a patriotic and monarchical idea.

Well, okay, a young man who graduated from a gymnasium, especially a university, at least received at least some ideas about the Grand Duchy of Lithuania, about Western Rus', about Lord Veliky Novgorod, albeit in the wildest, distorted form and framed by very controversial assessments .

Well, what about those who did NOT graduate from the gymnasium ?! Who has not read Pushkin, except for the most unpretentious poems, and has never heard of Count Alexei Konstantinovich Tolstoy? But with the spread of literacy, education, culture, no matter how one relates to this, in Russia the stratum of literate, but not very educated people has been growing in number. Who studied, but not in a gymnasium, but with a deacon acquaintance or in a parochial school. Who read, but not Tolstoy, but books about detectives. And by 1900, this layer correlated with the layer of the more or less educated, as 10:1, if not as 30:1.

And you thought, reader, in the touching twentieth century everyone read strictly Leo Tolstoy?! No, dear reader, this is another myth! That is, Leo Tolstoy was read en masse. Leo Tolstoy is also a bestseller of the 20th century. But The Bloody Nightmare Adventures of the Real Councilor of State Ivan Putilin went much better, because they bought more of it. "Ivan Putilin" is such a series that neither Bushkov, nor Marinina, nor Neznansky together will ever create! And before which any "Just Maria" should modestly look down and retreat.

Putilin had its own gradations, because for a slightly purer public this filth came out in soft covers, but with an illegible portrait of Ivan Putilin himself. And for an even more unpretentious public, the text began on the back of the first folio and was not burdened with either imprint or the names of the author and publisher.

Oh, Putilin, Putilin... In one creation from this series (which has a cover and a portrait), it tells how some ideal girl allows herself to be carried away, unfortunate, by a catholic bastard named Felix. And then he realizes that the groom is a bastard, and selflessly surrenders to an angel named Vanechka. And disappears, unfortunate! If not for Ivan Putilin, poor Mashenka would have died, walled up in a rock in a secret dungeon of a Catholic monastery. This Putilin! How he took to Felix!

In the series, where there is no author or imprint, among his other adventures, Ivan Putilin denounces the Jesuits who are spreading poison in St. Petersburg. The bastards drive cabs and sprinkle white powder on the pavement... In the morning the wind rises and spreads the poison! People get sick! Well, at least the patriotic cab drivers repented of everything to Putilin. The nationality of the Jesuits is not named, but one is called Pan Yuzuf (as in the text), the other is Father Jan.

So the vile Poles from Yuri Miloslavsky, Grishka Otrepiev on the throne, Susanin saving the Romanov dynasty, and other anti-historical mura - this is for those who graduated from the gymnasium. So to speak, for the educated. But for the "simple" - white powder and zuits.

It's funny, of course, funny, just like the Protocols of the Elders of Zion and the Testament of Peter the Great... It would be completely funny if it weren't for human blood, including the blood of the Poles.

The fact is that during the cholera riots of 1830-1831, the people happened to kill not only the dock

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tors spreading cholera, and not only tsarist administrators who tried to prohibit, say, the movement of people from cholera-affected areas to those not covered ("they want to kill everyone out"). Cholera became a pretext not only for "anti-feudal movements" (as one intelligent peasant lad testified during the investigation: "Who cares about cholera ... but we need your noble goat tribe to be gone." I don't know the guy's fate).

There was also such an aspect in the cholera riots - the people happened to catch and kill the Poles - also, of course, as spreading cholera. And the tsarist administration of the Russian Empire either saved the Poles from the abyss of popular anger, or itself explained who was spreading cholera here. What to do - the time of the Jews has not yet come. Then they will beat them, and, in essence, for the same thing - for being "very smart" and standing out, bastards. But so far, Poles are being beaten for this, and there is also blood on the authors of Putilin. So to speak, on the creators of the emotional background. In the end, the British tried in 1945 the anthropologists who substantiated the "racial theory" and the journalists of the Völkischer Beobachter.

But the Poles, at least in general, continue to exist in the popular imagination. They are. And the Grand Duchy of Lithuania is disappearing more and more for the vast majority of the people. It seems to be "blinded" with Poland, and it becomes unclear where one phenomenon is, and where the second. Western Rus' as an independent phenomenon simply does not exist.

What has changed under the Soviet regime? Fundamentally - nothing, and if it has changed, then for the worse. In the USSR, the number of people with a good liberal arts education was significantly less than in the Russian Empire. This means that there were fewer of those who, at least theoretically, could resist the Great Moscow Myth and the propaganda based on it.

As a result, the absolute majority of the population in the USSR, if they had heard of the Grand Duchy of Lithuania,

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he sincerely believes that modern Lithuania and historical Lithuania are one and the same. Most people are unaware that the Samogitian-Aukshaitian (and yet primarily Samogitian) Republic of Lithuania, which arose in 1918, with the collapse of the Russian Empire, has a very indirect relation to the Grand Duchy of Lithuania. Attempts by modern politicians to make historical digressions are a special topic for analysis, I will only note: neither Ragozin, nor Zhirinovsky, NOR the "democrats" of all possible spills, apparently, simply DO NOT KNOW that Lithuania, Belarus and Ukraine are still in XX-XX | centuries constituted a ONE state. That this state kept chronicles and had literature in Russian. That its rulers called themselves the Russian word "Grand Duke" and considered themselves the lords of Rus'. That Russian Orthodox people made up 90% of the population of this state and called it Rus. That many Lithuanians-Auk Shayty adopted the Russian language and Russian culture and dissolved in Rus'. That the Jagiellonian dynasty was, in fact, Russian.

The entire 20th century and the entire 20th century the Grand Duchy of Lithuania and Russia is immersed in the waters of history. At the end of the 15th century, there was the first volcanic eruption and the first cataclysms. Where the great Western Russian Continent stood, a chain of large, but separate islands was formed. At the turn of the XVIII-XIX centuries. a new catastrophe broke out. In the roar of the eruption, under the roar of the oncoming tsunami, the remnants of Russian Atlantis plunge into the ocean. And they keep sinking. In the early to mid-twentieth century, they can still be seen without much difficulty, the water layer is not yet very thick. Those who saw the Grand Duchy of Lithuania and Russia with their own eyes and lived in it were still alive then. Who knew how it was arranged. At the end of the twentieth century, the generation of witnesses died out. It is no longer possible to dive into the place where the Russian Atlantis sank, and walk along its roads, between

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the lines of her cities and statues. You have to strain your eyes very hard to see anything.

In the middle to the end of the 20th century, Russian Atlantis was practically indistinguishable. So, vague images at great depths, where it is already scary to dive.

Counter mythology

It is naive to think that only Russia has tried and continues to try to forget Western Rus' and distort its history. The Poles have done and are doing the same with all their
their strength.

The position of the Poles, for the sake of justice, is somehow clearer and more sympathetic: the people, divided between three powers, deprived of the right to further history, throughout the 20th century, until the declaration of independence in 1918, was desperately fighting for their right to their own state and to historical life. He cannot afford broadmindedness or generosity. He does not need the memory of the Russian gentry or the Rusyns, who stood aside from the common state and the common history of the Slavs on the field of Grunwald.

This people needs a memory, even a false memory, but of their great ancestors. YOUR THEM! That is, about purebred Poles on both lines and without a single flaw.

It was on creating images of history that Henryk Sienkiewicz became a great writer. To be honest, I'm just scared to think: what if he didn't stumble upon historical topics?! Indeed, before his famous novels, Senkevich was a very ordinary "village": Well

very, very ordinary. And on historical novels he became really great.

Sienkiewicz was able to tell the Polish society what they wanted to hear about themselves and their ancestors, no words. In this respect, he is very reminiscent of Gogol - it's not even so important what he said, much more important - as you understand

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whether. But it is all the more interesting to understand his interpretation of events.

His vision of relations between Poland and the Grand Duchy of Lithuania in *The Crusaders* is very characteristic. The novel is late, written in 1897-1900. Among the "Polish banners" he names "Lviv" and "Galician"... From the point of view of Sienkiewicz, Poles live there. And what the Galicians themselves think is not so important for him, just as it is for the Russian intelligentsia. Poor Galicia! Everyone declares it to be what he wants to see...

It seems that Senkevich does not in the least deny the multinational nature of the battle of Grunwald: "Vytautas ... was the commander of the Litvins, Zhmudins, Rusyns, Bessarabians, Vlachs and Tatars." But here is a phrase for you: "Twenty-two peoples participated in this battle of the order against the Poles." So against whom? Against twenty-two peoples, including the Vlachs and Tatars, or against the Poles?! In the wagon train of the orderers they found many "carts loaded with chains for the Poles"... Again - exclusively "for the Poles". Probably, it was not part of the plans of the order Germans to shackle and enslave the Zhmudins, Rusyns, Vlachs, Bessarabians and other "wild warriors of Vitovt". "Zer Gut!" the Master of the Order would have said, patting them on the shoulder and letting them go free.

However, with everyone except the Poles, as if it was not worth fighting. To the words of those who warn about the strength of the allied army, Master Ulrich allegedly stated: "Only the Poles will have to be tinkered with, and all the others - even if there are so many of them - are just a rabble that deftly wields not a weapon, but a spoon." This is after a series of glorious victories of the Grand Duchy over the Order? After Yuriev, Vilna, Siauliai, Veluona? It's hard to believe... And forgive me, but there were no Poles in all these battles.

1 Senkevich G. *Crusaders* // Senkevich G. *Collected works* in 9 volumes. T. 9. M., 1985. S. 687.

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Litvins appear in Senkevich as savages in animals

skins. What is the scene of the death of master Ulri ha, when he falls, hit by a horn in the neck, and "a whole horde of warriors in animal skins rushed at him."

Regarding the defeat of Vitovt's wing: "And how could it be otherwise, if on the one hand the knights, clad in armor, fought on horses protected by armor, and on the other, strong and tall people, but on small horses and covered only with animal skins" .

Sienkiewicz's book is magnificent from an artistic point of view and very accurate historically. This is a wonderful novel, and the coloring of time is sustained in it so wonderfully that one can only be surprised at the skill of the narrator and rejoice at his talent. And the more noticeable is the rotten nationalist streak, which greatly interferes with perception. The novel is written as if only the Poles had stopped the Order; and the rest of the peoples he threatens are only a backdrop for events or passive victims of conquest. Of course, there is no such Western Rus' in the novel at all. And, of course, the Russian origin of Vladislav Jagello, praised by a hundred ranks, is not shown in any way. The Poles revere the Jagiellons no less than the Piasts, and, of course, it is unpopular to recall the semi-Russian origin of the dynasty. Interestingly, have modern Poles wised up at least a little? It seems that there is no need to fight with anyone anymore ...

The work, which could become a monument to the history of both Poland and Rus', is written exclusively about
laks.

But the trilogy about the Polish XNUMXst century made Sienkiewicz famous. "With fire and sword" - the Polish-Cossack war (1883-1884). "Flood" - Polish-Swedish war (1884-1886). "Pan Volodyevsky" - Polish-Turkish (1887-1888). In less than six years

1 Senkevich G. Crusaders. S. 701.

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three monumental paintings. Huge work "on the market"!.

In Poland, these books instantly became famous. They are so well known to this day that they are simply called "Trilogy" - and everyone understands what that would mean.

The trilogy was written by a Polish nationalist, written from an openly nationalistic and imperial perspective. Its heroes are Polish knights opposed to the Cossacks. Already at the time of the publication of the novel, its exceptional political relevance was no secret to anyone.

For the Poles, novels have become a kind of literary SYMBOL of "independence" and the right to national existence. Indeed, but is it conceivable to divide into three foreign empires a country that has SUCH a history, and a people that has SUCH ancestors?! One categorically excludes the other: either what Senkiewicz writes about, or the notorious "sections". Or the heroism of the defenders of Czestochowa, or the prohibition to publish newspapers, teach in schools and print books in Polish

language.

And the challenge did not go unnoticed! The novels of G. Senkiewicz were banned on the territory of Austria-Hungary - that is, the Poles, subjects of the Austrian emperor, did not have the right to read this book in any language. They read, of course, they read ... But - secretly, as if committing a crime against the state. As in the USSR, until recently, Solzhenitsyn and the magazine "Posev" were read.

So fifteen years later in Prussia, the novel by G. Sienkiewicz "The Crusaders" caused such excitement in society that the police took measures: they explained to the inhabitants that they could not throw Sienkiewicz in prison just for a book. This is in traditionally law-abiding Germany, not prone to excesses!

1 Senkevich G. With fire and sword; // Senkevich G. Sobr. op. in 9 vols. vol. 2; Flood. T. 3; Pan Volodyevsky. T. 5. M., 1985.

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The trilogy aroused almost aggressive feelings among the educated part of Russian society. Adolescents and young people read Sienkiewicz, and, of course, not because of his nationalism, but because they highly appreciated the adventurous plots and the dynamism of the story. And yes, it is very well written! Unlike Mine Reed and Cooper, Senkevich is never boring.

But at the same time, it was believed that Senkevich didn't lie at all" and that all his assessments were incorrect. The subjects of the Polish king were not so brave, so chivalrous, so worthy... They did not make such a strong impression! They were not so ... so attractive to young people! Russian society treated novels not only as a literary work, but also as an act of propaganda.

Already in a Soviet prison, such an intelligent writer as Oleg Volkov, only out of politeness does not tell the Pole, the Catholic priest Father Felix, "what he thinks about the novels of Sienkiewicz". And he "thinks" about them, of course, badly.

Paradoxically, but the fact is that the Russians actually

appear both from their history and from part of their own ancestors! They renounced then, at the moment the novels were published, they continue to do so now. In the novels of Sienkiewicz, in the opinion of the reference book I have quoted many times, "the struggle of the gentry of the Commonwealth with Ukraine is tendentiously idealized"? — assessment of the Soviet era. |

But after all, in the trilogy of Henryk Sienkiewicz, strictly speaking, only one Pole acts - Pan Zagloba. By the way, it is he who is shown most comedic: an incredible liar and glutton. And here is Jeremiah Vishnevetsky, "horror

1 Great Soviet Encyclopedia. Issue. 3. T. 20. M., 1976. Article "Senkevich". S. 257.

- Trifonov E. Slavery in the name of freedom, or Perestroika M 1 // For Russia. 1994. M8 12. S. 257.

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Cossack", is called "the great and unforgettable Russian governor"! And to serve him is valor.

Just the native Polish gentry is shown in Roma not talkative and unfit for combat. Cowardly and lazy, the Poles easily surrender to the Swedish king. But "Smolensk, Vitebsk, Polotsk, Mstislav, Minsk gentry"? - reliable, strong, and when trying to take the Grand Duchy of Lithuania and Russia under hostile Sweden, the colonels throw their maces at the feet of the traitor - Radziwill.

All the heroes of all three novels are Russian gentry or, like Ketler, a foreigner who has taken root in the Commonwealth. In "The Flood" the action begins in the "Russian Powiat of Lithuania". The main character, Alexandra Billevich, lives there. Some of her yard girls don't know Polish,

The main character, Andrzej Kmitic, is from Orsha. Among his adventures there is also the following: he "hacked to death a Pole from Korona, who asked: do the inhabitants of Orsha walk on two legs or on four more?"³.

The estates of most of Kmititsa's comrades-in-arms and drinking buddies lie in the Smolensk region ... For her, a war was fought on, in which he turned into a warrior.

And what is characteristic is that none of the parties arguing over Sienkiewicz's novels notices this at all.

- These are our ancestors! Senkevich says arrogantly. And behind his arrogance it sounds clearly: but the rebellion

chickpeas from the coffin of Kmitits and Volodyevsky, they will show you all ...

"But they weren't like that at all, your ancestors!" You lied all about them! the Russians are shouting back. And it does not occur to them at all that it is incomparably more

1 Senkevich G. Flood // Senkevich G. Sobr. op. in Et. T. 3. S. 74. 2 Ibid. pp. 49-50. 3 Ibid. S. 30.

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a strong propaganda move would be a quiet, bewildered remark:

— Let me! But it's not yours at all! This is even our ancestors!

In the same way, it is easy to knock the polemical sword out of the hands of N.V. Gogol. I have no doubt that his "Taras Bulba" should evoke in the Poles about the same emotions as the trilogy - in the old Russian intelligentsia. And to parry is elementary:

— Let me! What Poles?! Where are the Poles in Dub but?! There is not a single Pole in the story!

In the presence of some natural dirty tricks, one can even speak out in the spirit: they say, why Gogol called the Russians Poles - you can ask him, but only on the pages of the story the Russians are at war with the Ukrainians ... Read - everything is written there! The Ukrainians attack, the Russians are besieged in Dubna... Don't you know? Russians lived there in the 16th century!

By the way, I quite seriously present this idea for controversy. I do not exclude that it will be useful.

But in Henryk Sienkiewicz, of course, the Russian way is simply not marked in any way. He needs the ancestors of the ki - the Poles (interestingly, modern Oginsky and Czartorysky - too?).

And in one thing, and in the main, the positions of Russian Muscovites and Poles touchingly coincide: neither one nor the other needs any "non-own" ancestors.

And Western Rus' is moving further and further away from both the Russians and the Polish descendants. And in Poland, over Russian Atlantis, Western Russia, the waters of history are closing, and Western Rus' is sinking deeper and deeper, and it can be seen less and less.

With every decade - more and more water column over a huge part of our common Motherland.

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Chapter 13
WHY?!

Peter! To Boris Petrovich Sheremetev: — Well, Petrovich, shall we take Narva?! "Let's take it, sir... There are enough little people.

Genuine Dialogue

Surely many readers have already had questions. For interested and benevolent people, they might sound something like this:

Roughly speaking, why was Muscovy able to conquer the Grand Duchy of Lithuania? Why did Eastern Rus' overcome, conquer, subdue Western Rus', and then Poland? If it was coarser, more primitive, more primitive, then all the more incomprehensible. Why?

An aggressive reader will ask the same questions, but, of course, in a completely different form, accusing the author of exaggerations, lies, fraud and, in general, of Russophobia. I will not explain my love for my own people and will not make excuses, and I will try to go straight to the substantive questions.

Alas, this is not the only example in history when a higher civilization is defeated by a more primitive one. A higher one may fall apart, experience a period of weakening and fall victim to an external invasion. So China was conquered by the Mongols, Ancient Egypt by the Hyksos, and the Roman Empire by the Vandals and

goths.

To some extent, this is also true for Western Rus', split by the struggle of Catholicism and Orthodoxy. Moreover, the Polish kings and the majority of Polish society not only did not stop this split, not only did they not try to achieve reconciliation, but with some kind of schizophrenic, half-mad ardor they inflated the problem, put belonging to Catholicism at the forefront. Religious obstinacy of Catholics is expensive

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cost them. A large part of their efforts led to the fact that their own country became part of the Russian Empire, and in the middle of Warsaw they built a right

glorious temple. |

The explosion of this temple was perhaps the first action of the Polish national government in 1918. Not only Varsovians and Warsaw women, but also residents of the surrounding villages came to take away and throw away at least a piece of the wall of this Orthodox church and thereby get rid of this impudent challenge.

But I will note that the Poles themselves did everything necessary to make possible this temple, built by the lords of the Russian Empire to spite them, this stone spit in all Polish physiognomies.

The Russian-Lithuanian rulers of the Grand Duchy of Lithuania did not behave any smarter. The stupidest discrimination against the Orthodox forced many to "move off" to Muscovy. The Grand Dukes of Lithuania themselves, with their idiotic policy, strengthened Muscovy ... However, I have already said all this.

So, since the end of the 15th century, the Grand Duchy of Lithuania has been split. And in the future, one part of it will be part of Catholic Poland, the other part of the Orthodox Russian Empire.

There is another, even more significant reason. After all, if two countries or two civilizations are at war, what can be the reason for the victory of one of them? There can only be a few reasons:

- Higher martial art;
- Higher "spirit of the troops";
- Higher level of development of science and technology;
- Availability of more resources.

The longer countries and states are at war, the less important the first two factors are. Martial arts can always be learned, if there is a desire. The patriotic spirit depends on the situation; if it occurs constantly over the centuries, as among the Slavs and Balts, in contrast

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standing by the Order, here it is no longer a matter of an impulse that has seized the troops, everything is much more serious here.

If we are talking about long-term events, about what lasts for centuries and generations, the outcome of the struggle "who wins" is decided by two factors:

- Higher level of development;

- More material resources.

The level of development of the Slavic lands is clearly increasing in the direction from east to west: economic, social, and cultural. It would seem all the more strange that the "East" overcomes the "West"...

But the "east" always has more material resources. And not just "more" by a few percent, but several times at least. And even in a few tens, even hundreds of times. The natural resources of both Poland and the Grand Duchy of Lithuania are always finite. In Muscovy, which is constantly moving to the east, the natural resource not only does not run the risk of running out, but is constantly growing - in the Trans-Volga, Cis-Urals, Western Siberia, Eastern Siberia, the Far East, Russian America, Crimea, Novorossia, Kuban, North Caucasus, Transcaucasia, Central Asia. The Muscovy-Russian Empire always has something to "grow", while the entire history of Poland and the Grand Duchy of Lithuania takes place in the same geographical contour, on the same, not very large territory.

It has become commonplace to accuse the Polish gentry of predatory movement to the east, in an effort to consider the lands of Rus' as a fund from which they can replenish their wealth. If this is so, then the gentry did not achieve its goal. The accession to Poland of the Kiev region, Podolia and Volhynia did not give them any new lands free from the former owners. Rather, the Russian gentry of those rich lands pushed aside and put the native Polish gentry in the background. Poland did not get the lands of Muscovy, and Muscovy, and not the Commonwealth, managed to recapture the rich Black Sea region. So what did she get, gentry, from her Ogop pav O\$en?

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But Muscovy increased 20 times over the 15th-15th centuries...

Well, let's say, this is mainly due to the connection of other, already populated and developed territories. But in X \ Y! - XVII centuries. the territory of Muscovy will grow another 12 times, and now mainly due to the "new" lands that were not previously developed by the Slavs.

Russian and Soviet historians tearfully tell that the lands are bad, cold and uncomfortable, not only in warm, fertile Europe (not just in subarctic Norway and on the dry, like the Sahara, plateaus of Spain - I will sarcastically add in brackets) .

But let me! Just in X!-XUP centuries. Muscovite Rus "acquired" THIRTY PERCENT of the world's black soil! It will acquire almost the same amount in the 17th century, becoming the owner of nothing less than 55% of the world's black earth"—130 million hectares out of 240 million on the entire globe... And the lands of the North and Siberia, if they are cold, then, in First, no more

than the lands of Norway and Sweden, and secondly, very much a lot of them.

Not to mention the fact that the mastery of the Urals and Siberia made any raw material starvation impossible. Neither in the USSR, nor in the Russian Federation, apparently, do they really understand what "metal hunger" or "oil shortage" is.

Not to mention the fact that the export of furs in the 18th century, iron and gold in the 18th century, and a variety of raw materials, including timber, in the 20th and 20th century provided the state with huge foreign exchange reserves. And even if Europe was at war with the Russian Empire, even if it did not like the policy of the Russian Empire and the USSR, even if there were many doubts about the peace-loving declarations of the USSR, Europe was forced, in any confrontation, to be interested in the possibility of obtaining this raw material. Among the Europeans, the one who got such an opportunity won, and nothing can be done about it.

Muscovite Rus' rose amazingly quickly after all the devastation, disasters and wars. Devlet Giray

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burned Moscow. In 1571, on the site of Moscow there was only ashes - almost the entire wooden city burned down. But a year later, the city was rebuilt by 70%. Two years later the whole city stood. Because in the upper reaches of Moscow, the rivers were cut down and log cabins were put together, they were put on rafts, and the river itself carried down, to Moscow, almost finished houses.

Neither Warsaw, nor Berlin, nor London, nor Krakow, nor Lvov could ever rise with such speed. Get Devlet Giray to any of these cities, it will take them much longer to rise, and not only because they are made of stone. But also because in XVI century in the upper reaches of the Vistula, Spree, Thames, Bug, such forests have long been absent. What the Muscovites were given practically for nothing will have to be bought for serious money, transported to distant lands to the Poles, the Germans, the British, and the Western Russians.

After the pogrom by the crusaders, Constantinople, a city of incredible wealth, rose for more than twenty years. Moscow, after the fire of 1812, was being built by 1816. There were also forests, and there were unlimited funds in the vast rear, up to the Pacific Ocean. Having the Urals with Siberia in the rear, it is not so scary to lose Mosnva.

Ivan U ruined the country, turned Muscovy into ruins. And after 15-20 years, almost everything has already been restored. The population fled from the center - after all, there is where to scatter. Wherever people fled, there were free lands that could be plowed up, and places

where it is convenient to stay. As long as there were plenty of resources, a slightly larger percentage of peasant children survived than usual. As a rule, an adult woman gave birth 15-20 times, and 12-15 children died before the age of 5. And now, in especially favorable conditions, not 2-4 children survived per family, but 3-6. The matured sons had someone to marry, there were lands where to resettle ...

In any country in Europe or Asia, a country, having lost a third of its population, was doomed for centuries to restore its potential: both demographic and economic.

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And not so many years pass in Muscovy - only the life of just one generation, and the traces of the catastrophe behind live.

So it will be after the Time of Troubles, and after the terrible years of Peter the Great. |

The same will happen during wars. "... There will be a huge waste of wealth, labor, even human lives. However, the strength of Russia and the mystery of its fate, for the most part, lie in the fact that it has always had the will and the power to ignore spending when it came to achieving the once set goal," says Konrad Valishevsky.

No matter how the enemy behaves, no matter how crushing defeat the Muscovites suffer, Muscovy always has more resources. The Teutonic Order was especially terrible because it was fueled by the forces of all of Europe, and to defeat it in one battle, and even in several, meant almost nothing. And Muscovy is "nourished" by colossal territories.

The Grand Duchy of Lithuania wins many battles of the wars of the XNUMXth-XNUMXth centuries. So what? New enemies immediately come to replace the exterminated ones.

Four times Ivan 1st tried to take Kazan; each time the army prepared for the invasion perished. So what?! Every time a new army was assembled, the Kazan Tatars lost the war.

If Stefan Batory had suffered the same defeat that he himself inflicted on Ivan G, it would have been the end of the Rzeczpospolita, which had not had time to begin. And Ivan M, even losing armies, gets the full opportunity to restore them. If the king of the Commonwealth remained alive and if he started a new war with Muscovy, he would not have to develop the victory, but start over.

Near Azov, Peter 1 loses an army, and a year later brings a new one. Near Narva, Peter again loses his army. Two years later, his army was rebuilt and fully equipped.

van.

At the same time, not a single Muscovite tsar or military commander

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Nick will never be judged for losing his people or for having exhausted them beyond all limits. The organization of any action "rush", the incredible exertion of all forces in a short moment, the squandering of material values, lives and destinies are quite in the traditions of Muscovite society. Rather, a military leader or a king who would act differently is surprising.

The victory of Muscovy over the whole of Russia-Russia is not only a distant historical event. It's a path choice. Muscovy is a way of life, a system of values, ideas about what is right and what is right. In a word, it is culture. The culture that Muscovy laid at the foundation of the Russian Empire is the same culture at the foundation of the USSR.

Chapter 14

THE DANGER FROM MOSCOVIA

Blood is cheap in the red fields, and no one will redeem it. Nobody.

M.A. Bulgakov

The past we choose

Of course, in the history of Muscovy itself there was not one stupid Asian at all. There was a breakthrough in the era of the first Romanovs. In fact, that Muscovy, about which I wrote in this book, ended in the Time of Troubles. After the Time of Troubles, a certain "Muscovy-2" appears... Speaking of the states of the Ancient East, historians often single out the "Old Babylonian" and "New Babylonian", or "New Assyrian" kingdom. For the countries of Europe, such divisions are not accepted, but in vain. France after the Hundred Years War is a completely different society and state. "New French Kingdom".

Similarly, Muscovy under the Romanovs, from 1613

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yes, - a kind of "Novomoskovsky kingdom." On the throne sat a dynasty that did not suffer from a complex of incomplete value. The consequences of isolation and BENOPHOSIA were quickly eliminated.

Throughout the 17th century, Rus' was rapidly rushing forward ... A very glorious era, a time of surprisingly likeable personalities on the throne and their pleasant, educated courtiers. A time of economic and cultural change, and only for the better. The time when Rus' enters the international arena powerful and self-confident. The time of the creation of the Russian fleet, secular painting, theater, the disappearance of many wild laws and customs.

But here is what is characteristic: the peaceful creation of the Russian 17th century was not at all established in folk legends as something good and "correct". Especially not as heroic and glorious, worthy of imitation. This is wild "kondovoy" pre-Petrine Rus'.

But the monstrous breakthrough of Peter 1... The results of modernization are less than under his father, the scale of destruction is such that Mamai and Tokhtamysh would envy. A hundred times more broken than done, the country will for centuries disentangle the porridge brewed by the king Anti-Christ. "But" is correct. A monstrous breakthrough, the waste of material values and human lives, Russia reared up... Everything corresponds to the ideas of an ordinary Russian about how changes "should" be made, how turning periods of history look like.

Here, too, there is a historical choice. The choice of what is taken in the past as a model. Muscovite patterns are simple. Moskalstvo always offers a simple way out of any, no matter how complex, state of affairs. That is the great temptation of Russian Asia. "What is there to think?! You have to shake

1 Burovsky A.M. The truth about pre-Petrine Rus'. M., 2010. 2 Burovsky A.M. Peter the First. Damn emperor. M., 2008.

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It would be naive to think that if "Muscovy-1", "Old Moscow Principality" is long gone, then the economic, cultural and political traditions of the Russian North-East, Muscovy are only the property of history. If! They live, determine people's attitude to life, and this is a serious danger for modern people - residents of the Russian Federation. Those who call themselves Russians and whom it would be more correct to call Great Russians.

Love for simplicity

The Russian likes to solve all issues in the most primitive way. He generally does not like anything complicated, requiring effort. Everything that requires learning, qualifications, the expenditure of intellect, is somewhat suspicious to him. "Simple" is still a positive characteristic of a person with us. "The simplest solution to a problem! - people are ready to rejoice.

And everything that still needs to be worked on, people do not like what to do ...

An intensive approach to solving any problem is alien to many Russians organically, uterine. Well, about a hundred soul does not accept. And this provides the easiest replacement for smart, effective, but complex technologies with harmful, but very easy to use technologies.

Leo Tolstoy very well describes how the landowner Levin, despite the most wonderful intentions, barely makes ends meet. For Levin, it was important that "each worker worked as hard as possible, and moreover ... tried not to break the winnowing machines, horse rakes, threshers, so that he would think over what he was doing; the worker, on the other hand, wanted to work as pleasantly as possible, with rest, and most importantly, carefree and forgetful, without thinking.

1 Tolstoy L.N. Anna Karenina // Tolstoy L.N. Sobr. op. in 14 vols. T. 8. M., Goslitizdat, 1952. S. 242.

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As a result, "he sent clover for hay to mow, choosing bad tithes ... - he was mowed in a row the best seed tithes, and justifying himself by the fact that the clerk said so, and consoled him with the fact that the hay is excellent; but he knew that this was because these tithes were easier to mow. He sent a hay tedder to shake the hay - it was broken in the front rows, because it was boring for the peasant to sit on the goats, under the wings flapping over him All this was done only because everyone wanted to work cheerfully and carefree.

True, as if in a mockery of himself, Tolstoy immediately brings out a family of peasants who run a rational economy and do what Levin can in no way force? }

But this is true even now .. There are magnificent workers who do not need to be forced. But they are few, and

The new mass lives according to the norms of the old vile anecdote:
“They sent a Japanese saw to the timber industry. They put a piece of wood in it. Sawed.

“Uh-huh, damn it...” said the stern Siberian men.

They put a log in it. Sawed.

- Uh-huh, damn it ... - said the harsh Siberian mu
jiki.

And then the men put it into the saw rail. Broke!

- Yeah, damn it! - the stern Siberian men were delighted.

After that, they went to fell the forest with two-handed saws.

What, I told a lie? Slandered the Russian people? Oh well...

In politics, this same feature makes it possible to exist very well for everyone who offers simplified solutions of various levels, from catching green "Yids" under the bed to washing their boots in the waters of the Indian Ocean.

1 Tolstoy L.N. Anna Karenina. pp. 242-243. 2 Ibid. pp. 244-247.

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In 1996, Zhirinovsky had a serious chance of becoming president, and 90% through the efforts of these lovers of simplicity.

What to say? The Russian Federation is inhabited by many people who are simply organically, almost at the level of physiology, unable to live in the modern world.

For centuries, natural resourceful technology has selected those who work for a breakthrough, skimming the cream, without thinking about the consequences. For centuries, the community and the state have selected the “simple”—those who are less inclined to contemplation, analysis, comparison, reflection (sinful, I don't remember how one should scold reflection: “bourgeois” OR “intelligentsia”? Insert what you need yourself).

And the “very smart”, who know how and love to think, who are inclined to isolate themselves from any community and achieve success, were exterminated for generations, centuries. Do you want a test? Try to think for yourself what should be the consequences for the country's gene pool, for its prospects.

for the future. If you think that there is none, then the consequences affected you too.

Idealization of servility

Being in the strong grip of the state and the "collective" terribly disfigures people. Not only does a person grow out of the habit (more precisely, he does not learn from a young age) to live on his own, without the props of the state and the community, a lot has already been said about this. In society itself, the most primitive forms of community life are affirmed, even the seemingly long dead are "remembered". Protecting themselves and their way of life, people come up with the most absurd ways to idealize this archaism, to show everyone (and themselves) how good they feel without freedom.

Former Soviet, now Russian people are so used to being not free that they generally poorly understand this need and understand even worse to what extent they are not free.

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One "defector" tells a story after which he fled the USSR. An employee of Vneshtorg, he lived in Denmark for a long time and started an affair with a local lady there. From prying eyes, they often left the city; once, during a meeting, the narrator "spotted" a suspicious car, decided that he had been tracked down, and became terribly nervous

chal.

To his surprise, the woman burst into tears.

"I knew that you were slaves," she cried, "but to such an extent ... so that you could be so frightened by this proven ...

She offered anything, any effort, any money: just, they say, run before it's too late, while you still can, run with all your might to where no one dares to find out who the adult spends time with.

lovek. —

For the first time, in general, it dawned on the Russian how he himself and his behavior look for a Western person. He was running.

"And now the officials do not understand how it is someone something will produce, sell, buy, register himself, without a team. How can someone get a lot of money... Good desires, a sincere desire for reforms, rest on a misunderstanding of their very essence - freedom and rights.

In the system of "Moscow-Soviet-Russian" world

views (as it is now fashionable to say, "mentality"), the unaccustomed to discipline is just as strong.

Any prohibition, any recommendation causes the strongest rejection - what if this authorities came up with something to oppress us once again?! In Russian reality, the suspicion, frankly speaking, is far from groundless. But if washing a car is not a necessity, but a whim of a traffic police inspector, then, after all, compliance with the speed limit and overtaking rules is

1 Trifonov E. Slavery in the name of freedom, or Perestroika No. 1 // For Russia. 1994. No. 12.

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also his harmful invention. That vodka is harmful to drink - the doctors came up with so that they got more. And the fact that you need to come to work on time is a completely black fabrication of the authorities. And "every decent person" is simply obliged to drive through the streets of the city under 100 kilometers, get drunk to insensibility, be late for work and generally be as sloppy as possible. That is, a rebellious slave.

Marina Vladi brilliantly writes about this, and Karen Hewitt explains one of the fundamental differences between brie dance and a Russian: "When a Brit discovers a sign forbidding him to enter the street, he argues something like this: "I, along with others, forbade myself to enter." .. The Russian proceeds from the fact that it is "someone forbade me to enter here"? Oh, is it forbidden? I will violate!

The experience of life forces me to assert: the "Russian" argues in exactly the same way when he is "forbidden" to smoke, overeat, drink strong drinks, or "forced" to take care of his health and not to use ecologically harmful deodorants. A! Some strange bastard came up with the idea that I should not use this substance when I really want to use it?! So I'll do it to spite him, as I used to!

It is the same with observance of any rules and laws, rules of a hostel in any country.

Until recently, the behavior of tourists from the USSR or the Russian Federation at airports or in hotels evoked ... difficult feelings. At least the author of these lines abroad tries not to speak Russian and not to communicate with compatriots.

But this impatience, lack of culture, rudeness make the masters of the country tense up. After all, people who cannot cope with themselves in an elementary everyday situation are especially untrustworthy even on board an aircraft in an accident or

1 Vladi M. Vladimir, or Interrupted flight. M., 1989. 2 Hewitt K. Understand Britain. M., 1993. S. 74.

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during the flood. If they shove like that just to get to the counter first, what will happen if not "getting on the plane first", but health, preservation of property and life will depend on "breaking through to the counter"?!

Aggression

The lack of discipline in the behavior of adult men and women does not command respect. The more aggressive. Each historical epoch has its own acceptable level of aggressiveness. The consciousness of many Russians is very archaic, and compared to people of other nations (including Poles, Ukrainians and Belarusians) they are aggressive. Incredibly, not personally aggressive. Many times I have observed how foreigners are surprised at this aggression of their Russian colleagues.

How he loves, cherishes, nurtures his aggressiveness, this average Russian! In small things and in big things, he instinctively strives to divide the world into "wee" and "us". Separate, hide from "them", say, by closing behind the barbed wire of "closed cities" - comfortable and voluntary concentration camps for the victors. And if you succeed, then attack "them", hit, offend, destroy! Very often a Russian does not even realize that he is aggressive, that his behavior is read as a threat.

Those French are weird! You bark at them - they smile and retreat! one lady told me with a laugh. I remember I asked this lady: what, in her opinion, do the French think about this? And it turned out that my interlocutor, at her almost 30, simply DID NOT think about it. Ah, this most charming uncloudedness of the Soviet consciousness! What is the thread compared to? Unless with the same clearness of consciousness of a Muscovite from the time of Tsar Ivanushka ... You spit in the general

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a bowl - these foolish gentry stop eating from it! Laughter with them, and only!

Aggression is not only a willingness to attack,

take away, apply force. This is a complete misunderstanding of others. It's like they don't exist.

At the state level

At the state level, the dominance of "Moscow" culture has already led to several catastrophes of various scales - from environmental to political ones. I will begin with the most terrible and most obvious of them: the destruction of the natural environment, a direct consequence of the cult of extravagance.

For centuries, no one cared so much that the same land would preserve, let alone increase, its fertility. For many in our time, peasant farming has become a kind of ideal. Like, they took care of nature there, behaved well, soil fertility did not fall. These ideas strangely diverge from the information obtained by the founder of Russian (and world) soil science, Vasily Vasil'evich Dokuchaev.

And most importantly, no one was particularly worried: neither the peasants, nor the government of the country. Just think, depletion of the soil! Move to another place, and that's all... Even under Stolypin, the idea of resettlement or the idea of dividing the landed estates was incomparably stronger than the idea of rational use of what is. And even more so the idea of intensification.

It seems that the Soviet government even started with environmental protection measures. The elk appeared again in the forests, and the sable appeared in the reserves. But the holding of such a large-scale action as the "development of virgin lands" provides familiar examples. If you want: the same migration from the surplus population to new territories, to a kind of "New Trans-Volga" or "Kazakhstan Siberia".

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This differed from earlier acts of resettlement, firstly, by the enormous role of the state, much greater than even at the time of Stolypin. In 1954, the Plenum of the Central Committee of the CPSU adopted a resolution "On the further increase in grain production in the country and on the development of grain

ling and fallow lands.

The state organized, transported, diverted, supplied equipment, bought products, provided and forced.

Secondly, most of the "virgin and fallow lands" were simply not subject to agricultural development.

niyu. As a rule, these are territories where hurricane winds can instantly carry away the fertile layer. It is no coincidence that the Russians never settled here and did not start their own households.

The State Planning Committee of the USSR planned to plow in Kazakhstan, Siberia, the Volga region, the Urals and other regions of the country at least 43 million hectares of virgin and fallow lands. For 1954-1960. in the USSR, 41.8 million hectares of virgin lands and deposits were raised. Of these, 16.3 million are now on the territory of the Russian Federation.

The consequences are clear: huge tracts of land that could have been used for centuries and millennia were destroyed in a matter of years. The scale of the destruction appeared to me during the work of my expedition to Hakasi. We tried to comprehensively study the territories of interest to us, and among other things it turned out that the Khakas steppe, strictly speaking, no longer exists. Where feather grass and forb steppes grew, grain fields were opened. For two years they were up to their ears in grain, they did not have time to export it. In the third year, the bread did not grow and never grew again, because the fertile layer disappeared.

They tried to return to cattle breeding, but it was hopeless: the fertile layer disappeared, and where the steppe grasses grew, weeds and other weeds began to grow. In place of the former steppes now lie the so-called "badlen DY" - "bad lands". Characteristically, in Russian

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this phenomenon is not comprehended in any way, it has to be translated from English. The Americans encountered the same phenomenon in the Midwest, tracked it down and described it. The Russians encountered it many times, but they did not explain it, did not describe it, and did not comprehend it. They simply moved to as yet untouched

earth.

My future wife and I described in a common article what is happening on the territory of the "virgin lands uplifted", about which there were so many official and unofficial legends in Soviet times! For example, about how compound feed is brought to Khakassia to feed sheep: what grows on the site of steppe plants does not feed poor animals. None. And what about raising sheep in these places, what about elephants and hippos - the difference is small. "Vselina" is the destroyed lands.

However, over the past decades, many "old" lands have also perished, which seemed to be not threatened by anything. It turns out very even threatened: the use of land for other purposes. When arable lands are overgrown with forests, tussocks "have to" be plowed up, flooded meadows have gone to the bottom of the next "man-made

rya", and livestock "has to" graze either in the forest or on the former arable land, sooner or later degradation and destruction of the land begins, what can you do.

The agricultural lands of the USSR were destroyed by the old stereotypes of Muscovy: sloppiness, wastefulness, the habit of abundance of land and the stubborn belief that there must be territories for settling and for conducting a habitual economy. Well, it cannot be that such lands do not exist ...

Just like arable land, forests and subsoil were extensively used. Forests since the "great

1 Burovsky A.M., Golubtsova E.V. Man and Nature in Khakassia // Face of the Sphinx. Materials of the research program "The Genesis of Crises of Nature and Society in Russia" and the 1st International Conference "Man and Nature - Problems of Socionatural History". M., 1995. S. 25-35.

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construction sites of socialism" have been cut down so that for a long time there has been no such "green sea of the taiga". In songs it is, but in reality it is not. There are vast areas of old and new clearings littered with rotting trees. Squares where you can wander all day without meeting anything alive.

Few people know that in Siberia today the hunting grounds are much worse than in Germany, Poland, or even more so in Canada. The population density of roe deer, red deer, elk or bear is incomparably less, and the point is not in the harsh climate (in Canada it is about the same), but in the poverty of the whipped, exterminated, impoverished lands.

Why do hunters go to "us" from "them"?! And they don't go, calm down. There are 15 million registered hunters in the US alone. hunters. Well, how many flocked to Russia as soon as the opportunity presented itself? units, right? The rest is quite enough game there, at home. Even in Germany and in the monstrously overpopulated Czech Republic, the hunting economy is better organized, and there are 20-30 times more game per unit area.

The bowels have also been scooped out. After all, no one thought that not everything can be grabbed right away; that tomorrow we may need what we take today. Everything was simple: our bowels are inexhaustible, but we still do not know everything! If we need it, let's go and find it! And when, by the 1980s, it "suddenly" turned out that nothing new could be found, the Muscovites shrugged their hands and grinned stupidly - and they were more ready for the arrival of the Martians.

Add to this that many cultural landscapes

were destroyed quite deliberately, out of lofty ideological considerations. For example, white-stone temples reigning over the Russian Plain turned into warehouses or shops. Other cultural landscapes - for example, Moscow - were altered beyond recognition, and still others were turned into natural garbage dumps.

Let's add that everything is filthy to a monstrous degree: littered with waste, including toxic and radioactive waste.

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tive, gassed and flooded with gasoline, fuel oil, about whose disgusting thing: after all, no one has ever observed at least some order.

At one time, L.I. Brezhnev talked a lot about "prison countries" in which there are no "people's democracies" and communist parties are outlawed. But then, by analogy, the USSR and the Russian Federation can be safely called a "garbage country". And with good reason.

Naive people often do not understand that it is too late to protect nature and natural landscapes in Russia. There is simply nothing else to protect. Those landscapes in which the ancestors grew up, which were native to them, have disappeared. There are neither virgin steppes, nor "virgin" forests in which "juniper" hazel grouse were found. It was, but it is not, just as there is no dodo bird or forests of the Carboniferous period.

The natural component of Russia has died, and nothing can be done about it.

A new and terrible hypothesis

A lot has already been written about the demographic and socio-political catastrophe of Russia in the 20th century - at least the excellent books of I. Bunich. But there is an aspect in these catastrophes that no one seems to have covered with everything yet.

My ideas about what happened and is happening in Russia radically changed on September 12, 1995 at a conference on socio-natural history. The conference does not have to be held at the worst time and in the most boring place in Russia. It is quite possible to spend it in the velvet season on the southern coast of Crimea. And therefore, my impressions of the message cannot be separated from landscapes as bright as a decal, the rustle of waves on pebbles, steep slopes overgrown with juniper. On this day of seven

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the narc passed in the Golubaya bay, directly on the pebbles near the surf.

"Pay attention," said Eduard Salmanovich Kulpin, balancing on a black pebble washed by the sea, "what satisfied faces the Cossacks storm the Morozov manufactory ... 1895, far from the revolution. And what happy faces the workers have, throwing stones at the Cossacks! The full impression is that Russian people like to exterminate each other.

From the point of view of socio-natural history, - Eduard Salmanovich adds, after thinking, - there is nothing surprising here. After all, there are only four ways out of the crisis of nature and society: to conquer someone and live at his expense; settle on unoccupied lands; move on to new, intensive technologies... Or, - Eduard Salmanovich tosses his head, - we need to reduce the number of people.

If there are too many mouths, if the struggle for bread and clean water, clean air has begun, then everyone becomes an enemy. Or rather, just superfluous. People on a subconscious level want to be less. They really enjoy the scenes of death - after all, these are scenes of the solution of the crisis. There are a huge number of possibilities - from the desire to die yourself, or at least not have children, to the desire to unite with someone closer to you, and together with them reduce the number of "others". It is not so important who THESE are "OURS" and WHO are "strangers". You can exterminate "bourgeois", Cossacks, Jews, Poles, "kulaks", no matter who. It is important that everyone, or at least the majority, has a clear idea: there are too many people! There needs to be less of them!

And here are the pogroms, the terror of the first years of the twentieth century. Tens of thousands of victims ... Not enough!

World War I - 10 million dead. Few!

Terror of the twenties, decossackization, famine in the Volga region - five or six million ... Not enough!

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Terror of the thirties, collectivization - twenty or thirty million dead ... Not enough!

The Second World War - thirty or forty million POKOININS ...

Now that seems to be enough. And Russia for some

time calms down, stops, until the end of the eighties, before "perestroika". And now it's also in their heads, in their subcortex, that there are too many people. And Russia will not bring any government to power, support any policy, as long as the number of people decreases.'

It was the same at the beginning of the century ... Why did the Bolsheviks come to power? Why not the same SRs? Yes, because then there would be fewer dead, and the Russians needed just the one with whom there would be as many dead as possible.

You should have seen the faces of our conference, right. It was as if a non-damp and warm breeze blew from the softly shimmering, hazy sea, but a cold dry wind flew in from the snowy fields of the Arctic. Did you feel cold and afraid. But people gathered a lot of things who saw and experienced.

"Tell me... But these... Who are willing to disappear on their own." They can also be dangerous...

- Certainly! Take on all sorts of "death battalions" during the First World War. People said so - they say, we want to die. How many did you take with you?

Silence. The work of thought on all faces.

— E-55... Eduard Salmanovich... Can't you behave differently? For example, to bring to power a government that will just stop mutual extermination?

- Can! Of course you can! But for this it is necessary that the majority of the population, at least a significant part, would like not to reduce the population, but to switch to intensive technologies. It's a spontaneous, subconscious process...

1 The full impression that has already been given.

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- Otherwise...

"Otherwise, regardless of the slogans, at any turn in politics, everyone will be looking for one thing: how to reduce the number of people. And they will kill each other brutally, with incredible cruelty - because everyone is superfluous, everyone is a competitor to the rest.

At this point, it was not the battalions of death that clearly stood before my eyes, but an almost literary image: Gogol's "Cossacks" marching on the cannons on horseback. Events of almost the same time - the soldiers of Boris Godunov, frying babies in pans

Dentsev in the Komarninsky volost.

- Eduard Salmanovich... Here are the incredible cruelties that accompanied the oprichnina, the Livonian War, the Time of Troubles... Cruelties that cannot be rationally explained... Do you think they have the same nature?

- But what about ... This is a time of crisis of nature and society in Russia. The time when there are too many people, when people cause hatred in each other. It cannot be otherwise.

And for some time we still sit, listening to the rising wind, the lapping of the waves against the stones, the rustle of sand crumbling on the slopes. And then, without saying a word, we start to get dressed and go to the bus.

Is it worth commenting? After all, it is already clear why Muscovy threw its gang of beasts into the world, why the Muscovites slaughtered and starved each other with might and main throughout their history. And why did the people of the Grand Duchy of Lithuania, the inhabitants of a much more populated country, try not to erase the face of the earth, but to feed the dying Muscovites: their subconscious did not tell them that there were too many people in the world.

Danger to the world

The life of a vast country according to the laws of extensive development forced the Europeans to play with combinations of sounds "Tataria-Tartaria", and Reagan to speak

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about the evil empire. It is terrible to realize that a huge country can suddenly, unpredictably, suddenly fall on its neighbors - like a huge Zaporizhzhya Sich, only with rockets and bombs.

It is unpleasant to think that some kind of danger comes from yourself or from your country, but before discarding it, it is not a bad idea to at least try to figure it out.

Not only that, for centuries, all Slavs were considered as natural subjects of Muscovy and no one asked what they themselves thought about it. Resistance from the Czechs, Serbs, Poles, even the lack of enthusiasm for joining the Empire was perceived as unheard of impudence and a good reason to move the tanks. But until 1989, the USSR seriously planned not the creation of a pan-Slavic empire, but the conquest of world domination...

Many in Russia are still unable to understand how many people in different countries wiped off a cold sweat when, in 1989, the Central Committee of the CPSU nevertheless removed the thesis about the inevitability of a world revolution (that is, calling a spade a spade, the thesis about preparing for world war).

Both the Russian Empire and the USSR were incredibly aggressive at the state level. It was considered incomparably less important to develop and intensively use what was in the Empire (and it would have been incredibly much) than conquering something, taking it away from neighbors. You can smirk as much as you like at the definition of "Upper Volta with missiles", but the definition is correct. The USSR was conceived and implemented as a country - either a workers' settlement or a colony of its own military-industrial complex. And the military-industrial complex was conceived as an instrument of world domination. However, more and better about this in Viktor Suvorov'.

One can only be surprised how many people, especially the older generation, are ready for literally any

1 Suvorov V. Aquarium. M day. M., 1996.

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sacrifices in order to "bring them to those who do not know how to establish a happy life" (probably environmental garbage and pathological aggressiveness? Is that how it should be understood?).

And how many people suffer from the primitive indivisibility of consciousness, instantly discovering "dislike for the Fatherland", "Russophobia" and other horrors where Europeans corrupted by civilization will see all that is just ecological or social slogans.

"As we see, the mechanism of the state myth is insidious. Apologia for tyranny is skillfully intertwined in it with patriotism. The justification of terror is with national feeling. And therefore, raising a hand against tyranny, protesting against terror, you can offend the national feeling, fighting for the restriction of power - you turn into a traitor to the Motherland.

Let's sum it up: Muscovite, dissolved in blood, is dangerous! First of all, it is dangerous for Rus'-Russia itself, of course. Dangerous for the entire Slavic world. Dangerous for all mankind.

Chapter 15
HISTORICAL VIRTUALITY

When to the court of silent, secret thoughts

I invoke the voices of the past

Losses all come to my mind

And the old pain I'm sick again.

Shakespeare W.

It could well have been a situation in which Muscovy would not have become the leading type of civilization in Rus'.

Muscovy might not have taken shape at all, and piece by piece, in parts, could have entered the Grand Duchy of Lithuania. And then, by the way, it is not clear who would play a leading role in the future Rzeczpospolita.

1 Yanov A. Ivaniana // Neva. 1992. No. UI. S. 201.

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A Grand Duchy of Russia could arise and gradually absorb the rest of the principalities of Rus'.

Muscovy could take shape and lose the war to the Grand Duchy of Lithuania or the Grand Duchy of Russia. |

Muscovy could enter the Commonwealth under Stefan Batory. Muscovy could enter the Commonwealth under Dmitry Ivanovich. Each of these options would mean one thing - the end of the struggle between Russian Asia and Europe, the final victory of Russian Europe over Asia (unless, of course, we discuss the appearance of Russian Tyumenia headed by the Khan-prince and the "patriarch"-shaman, with a bag of dried fly agaric instead of a censer).

There is, of course, a profound difference between the gathering of Russian lands by the Grand Duchy of Russia and the conquest of Muscovy by the Commonwealth with the dominance of the Catholic Polish element. Behind the words "enter the Commonwealth" in this case, a full-scale civil war, split, massacre, some terrible events could well have arisen.

Here is the time to ask another question - who said that in our reality the worst possible version of history has developed? Extremes rarely come true. Most often, something in between comes true - that which is most probable.

It may very well be that when discussing the best options that could come true and did not come true, we simply do not

we notice the possibility of some other, and very bad options. Well, for example...

One bad virtuality

... Batu Khan makes his headquarters, his Sarai Batu, not a city in the Volga region, but Sevastopol or Bakhchisa paradise. The entire steppe and forest-steppe zone of the Slavic lands, from Volhynia to Ryazan, is in the immediate reach of Sarai-Batu. Most of

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the population in this zone disappears, having fled to the north and west or taken away by thieves. A wild field, uninhabited spaces do not begin to the south of Poltava, but to the south of Yaroslavl. Kyiv is a dead city like the hundred-faced Tanguts of Khara-Khoto or Sarai-Balyk, the capital of the Yenisei Kyrgyz. In the 15th century, a Rusyn from Lvov, a merchant Yan Kobyla, accidentally stumbles upon the ruins of the city and is very surprised. He had never heard of anything like it!

Everything, end. Poland, Volyn as its periphery-borderland, where eternal wars go on, can be preserved. Novgorod may be preserved with its peculiar variant of Orthodoxy - in such conditions, by inevitability, even more original. But most of Rus' disappears completely hopelessly, and already forever. Not coming true at all. .-

Incidentally, several civilizations of Central Asia and Southern Siberia have indeed disappeared completely. At all. The invasion of the Mongols swept off the face of the Earth the already mentioned civilizations of the Tanguts with the capital in Khara-Khoto and the Yenisei Kyrgyz. The Kyrgyz had cities, agriculture, their own writing system, and the state. The population in the 10th-11th centuries reached about 500 thousand people. And everything disappeared in a perfectly dated archeology known from a number of

written sources of the invasion of the Mongols.

The history of the civilization of the Jurchens, a small people who lived in the south of modern Primorye, ended in the same sad way in the 10th century.

Why, strictly speaking, could Rus' in no way share the fate of the Kyrgyz and the Jurchens? Because we don't want to? Yes, this is a strong argument.

The second scary virtuality

There is another, and also creepy option. Ba-

Tu Khan fell in love with the Black Sea steppes, settled there and made Saray-on-Dnieper, on the Dnieper rapids, his capital. It is close to all Rus' from here and

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to the North-East even further than to Kyiv, Chernigov and Galich. The named sons of Batu Khan are not only Alexander Nevsky, but also his contemporaries, the princes of Western Rus'. Smiling rapaciously, under the howl of impaled slaves, he drinks koumiss and araku, a vile, unwashed monster with a flat muzzle and almost no eyes.

And around him crawling on all fours, whispering utter nasty things about each other, pushing each other with their elbows, not only the princes of Tver, Ryazan, Moscow and Vladimir ... If only! And Pinsk, and Kiev, and Chernigov, and Volyn, and Pereyasavl ... everything is here. All Rus' is teeming in Sarai-on-Dnepr, spoiling each other, strengthening Batu Khan himself ... and gradually becoming mongolized herself, of course. Unless Poland and Lord Veliky Novgorod have a chance to fight back, not to enter the Great Tartary.

True, then it becomes unclear whether these two states were able to fight off the Order without the help of the Grand Duchy of Lithuania? In our real history, it was Lithuania that stopped the Germans ... If Western Rus' took place in the same way as Eastern, in the role of the Tatar periphery, it is more than likely that the Order will deal directly with the Tatars and their vassals, the so-called Russians . And the border of Europe will have to be drawn in the region of Lvov and further - steeply to the north, to Novgorod.

Of course, the spectacle itself: the capital of the Order of Malbork, besieged by the Tatars, pleases the heart. But the price is too big.

In this virtuality, after the uprising in Kyiv in 1280, veche bells are already being removed throughout Rus', by the hands of Prince Khan Alexei Batygovich of Poltava, a favorite and lover of the Tatars, the most faithful drinking companion of all khans. The entire XM century, starting with Vasily Kalita of Poltava, taxes are being collected for the Crimean Khan, but by the Grand Dukes of Poltava and All Rus' themselves. A Tatar-Slavic state was born, embracing almost all of Rus'.

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In 1480, under the crooked sabers of the subjects of the Grand Duke and the Kagan, Volyn will fall, and it will be included in the Grand Duchy of Poltava. Krakow will be taken in 1500.

By 1520 they will almost reach Novgorod, but it will go under Sweden, and a new war will begin: the Scandinavians will fight with the Grand Duchy of Poltava and All Rus' ...

Why am I here eating all these horrors? To show: indeed, everything did not come true in the most monstrous way. We had prospects even worse than Mosko Via.

But Rus' was not able to play the optimal version of its history: both Western and Eastern.

The best virtual
G.

Perhaps it's time to try to look into the "positive" probability. In the present that could arise and be our today's reality, the Grand Duchy of Russia would be realized or the Grand Duchy of Lithuania would become an Orthodox and Catholic principality at the same time. In a word, what kind of society could arise if not Eastern, but Western Rus' became the center of gathering all Russian lands?

In Vladimir Semyonovich Korotkevich's amazing book, The Wild Hunt of King Stakh, we see an absolutely amazing society.

Of course, fiction is only a reflection of reality, but there was reality itself, which had to be reflected. The first impression is some kind of bizarre mixture of Russian and Polish elements. Such is the speech, and many elements of everyday life. Here "pan" is a polite appeal to a person, but society has not forgotten at all that not all of them are pans. Here the girl can be called Na

1 Korotkevich V.S. King Stakh's Wild Hunt. M., 1990.

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dezhda, and panna Nadeya - both forms of the name are acceptable.

In this novel, there are people who call themselves the gentry and really behave like free gentry, and not muzzled nobles. How freely, frankly, proudly they behave and speak! These people live in an amazingly "European way", if we take into account the many details of life, behavior, lifestyle - both essential and completely insignificant. In this society, in order to violate the rights of the peasants, one has to create

a kind of "gentry mafia", quite similar to the Sicilian one, because laws really work in this society, and somehow it is not customary to break them.

This European type of society did not come about yesterday... In the houses of the nobility there are portraits of ancestors who lived in the XM, in the XNUMXth centuries (there was no secular painting in Muscovy in these centuries). This society remembers very well the magnates who behaved exactly like the counts and dukes of Europe, the "noble robbers" of the 15th century - and in Muscovy, for the life of me, well, all the robbers are simply disgustingly ignoble ... quite in the spirit of their society, alas!

In a word, this society has a completely European history, both recent and medieval. It is incomparably more European than the society of the heroes of Pushkin or Leo Tolstoy. With them, the recentness of Europeanization is very felt, and these "Europeanized", "raised like French emigrants" are surrounded by a sea of completely different people, by no means Europeans in behavior and spirit.

In Korotkevich's story, the "lower classes" of society are Europeans to the same extent as the "tops." How freely, naturally, the "lower" in the society of the "higher" keep themselves in it! Without servility, without the humiliated habit of servility ingrained in the blood, in the bone marrow. It seems that Alexei Konstantinovich Tolstoy would like to be the son of such a society, and he was tormented by the fact that the society was completely different from what he wanted.

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But the gentry in this society write in Cyrillic, even if they embellish their speech with Polish and Latin words. 'Cyrillic has always been written in this country, since the time of Cyril and Methodius; Ancient manuscripts, and annals, and police statements, and love notes are written in Cyrillic.

In this society, the "third estate" is very weak, and the protagonist, who comes from "bourgeois elements", in whose family each generation confirms the right to personal nobility, finds himself in a strange and difficult position - he is both a gentry and not a gentry at the same time.

And most importantly, in this society there are many very Russian, very intelligent problems: the confrontation between the gentry and the rest of the people, and the isolation of the "intelligentsia" from the "people", and self-torment with "eternal questions", and ... However, read the book themselves. The story is rather weak in my opinion. Such a luxurious, such a fascinating detective story deserves not an artistic tongue twister, a quick pronunciation of the text, but a detailed unfolding

with many sharp details. But even in this form you will get great pleasure from it and, perhaps, you will understand my own feelings. I literally jumped while reading "King Stakh": here it is, the society that could quite realistically take shape in all of Russia!

After all, Belarus is the most direct descendant of the Grand Duchy of Lithuania. In it, the history of the Grand Duchy continued in the 10th and 17th centuries. It was in the regions of the future Ukraine that had been torn away from Lithuania that a war was going on between the Orthodox and the Catholics. In the Grand Duchy of Lithuania, since 1563, the Orthodox gentry had the same rights, and those who did not want to become Catholic did not do it. It was in the crown lands of Poland that Orthodox and Russians had to fight for their rights. But here no one encroached on them, and truly, "Rus assimilated Lithuania." |

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Of course, in the Commonwealth, the Grand Duchy was not the leading part of the state. The first blow was dealt to him back in 1569, there are no words: this year the Commonwealth arose. But until 1791 here, in the province of the Commonwealth, protected by its own laws, the history of the Grand Duchy of Lithuania continued. No longer of international importance, local history, provincial - but continued.

The Polish "progressive people" managed to abolish the "remnants of the Middle Ages" in the form of a special status and special laws of Lithuania, but did not manage to destroy them in practice, did not manage to set up a guillotine for supporters of the Middle Ages in Minsk and Vilna. It's not their fault, of course: "progressive people" did everything they could; but in practice, the Statutes of the Grand Duchy of Lithuania were in force in Belarus until the 1840s. The action of the story "King Stakh's Wild Hunt" takes place in 1888 - only half a century after Russian Atlantis finally sank into the waters of history.

This can be treated differently (after all, no one is obliged, after all, to love either the Belarusians or their history), but, apparently, if Western Rus' had defeated its terrible eastern sister, we would be about the same today.

This does not mean that we would be ethnographically similar to Belarusians. That in all parts of Rus' they would speak with the same accent, wear the same skirts and kuntush and let go of the same mustache. Of course not. The victory of Western Rus' would mean a completely different Russian history, the emergence of both a state and a people with completely different parameters. Yes, and the people too!

In historical reality, Ukrainians have developed in that part of Rus', which ended up under Poland. This means that in our virtual reality, only the inhabitants of Galicia, and even Podolia, will become Ukrainians, if Jagiello captures it, and Svidrigailo cannot and does not want to defend it. Belarusians also arose in a special state - Ve

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face of the Principality of Lithuania. If the Russians have a single state, these three peoples, most likely, simply will not develop. Only the Ukrainians of Galicia will arise, modern Western Ukrainians with a more "positive" name, say, "Galicians"... Is it okay?

On the rest of the territory of the Grand Duchy of Russia, a single people is being formed, albeit with a multitude of ethnographic groups and small groups. With a high degree of probability, different dialects begin to live in different lands. No one fights against these dialects as symbols of backwardness and "muzhikovstvo", they exist alongside the literary Russian language. So, in Germany, in addition to the literary German, NosBaesch\$sk, each land has its own "local German", Rar eschzsv. And this does not threaten the national integrity of Germany in the slightest. —

The resettlement of Russians to the East will also proceed quite differently. In the East, in the Cis-Urals and Siberia, their colonization will probably resemble the German one. In our reality, Russians very easily mastered LI "local" forms of economy, very easily destroyed nature, "skimming the cream." They needed a lot of territory. And the Germans strove for a partial, "point" development of part of the territory, but they mastered it more densely. This is how the Old Believers mastered the Altai - creating "spots" of densely populated territories developed by farmers, around which the locals continued to conduct their households.

Possibly, not the entire territory of Siberia would have been populated in this virtuality, and Russian settlement would have reached only the Yenisei, maximum Baikal. Indeed, in reality, Siberia was often inhabited either by exiles or by people forced to flee from their mad state. And the state used Siberia as a huge source of raw materials. No fool will run from a normal state; the very fact of people fleeing the country shows that the state is deeply sick and ugly.

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A normal state needs the development of raw materials less. Why do you need to rush to the North Pole for

pain, if the processing of their own hemp and flax in the middle lane will give several times more?

That is, bands of Russian people in the 17th-17th centuries, most likely, penetrate beyond the Yenisei and into the North-East of Asia, beyond the Lena, but the continuous Russian settlement ends on the Yenisei. Until the 19th century, Eastern Siberia and the Far East were "no one's". There is neither Russian America nor Russian Manchuria.

On the other hand, an earlier and more successful "southern vector" of our politini becomes very likely. The miserable kingdom of Ivan the Possessed could fight only with the outlying Tatar khanates - Kazan and Astrakhan. The Crimean Khan Devlet Giray drove Ivan, who was chattering his teeth, to hide in the tribal dens; after the pogrom of his own country by Ivan Kusachim, the conquest of the Crimea was pushed back by two centuries, and it was simply ridiculous to think about a war with the Turkish Empire. Such a war required a coalition of several European powers, serious technical training, and not sprinkling holy water and waving "miraculous" icons.

By the end of the 15th century, at the latest by the beginning of the 15th century, the mighty Grand Duchy of Russia will begin the conquest of the Crimea - most likely, in alliance with Poland and the Holy Roman Empire of the German nation. Supposedly, in 1510, Constantinople was taken, and Vasily I, the Grand Duke of Russia, the grandson of Svidrigailo, passes through its streets next to a not very distant relative, King Alexander of Poland. However, such a conquest will also require the reconciliation of confessions: Catholicism and Orthodoxy. Otherwise, as soon as the crescent moon and other nastiness are torn off the Sophia temple, the question immediately arises: which denomination temple should be restored?! Then the victors find themselves on the brink of an internecine war, and the Turks on the other side of the Bosphorus rub their hands happily.

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But even if we take not Constantinople, but "only" Bakhchisaray, eliminate the Crimean danger, the settlement of the luxurious southern Russian black earth regions immediately begins. In our reality, both the Black Sea region and the Kuban, the entire North Caucasus did not know the Russian plow until the end of XU! centuries: endless wars with the Tatars, for the capture of people into slavery did not allow the development of the richest lands. It was more important for the Moscow Tsars-Khans to assert themselves by torturing and killing their subjects or to wage a dull confrontation with the West under the slogans of their wretchedly provincial Orthodoxy than to solve really important tasks.

If Novorossiia arises not in the 10th-19th centuries, but in the 19th century, this creates a completely different geopolitical

situation. Then Armenia and Georgia become part of the Grand Duchy of Russia in the middle-end of the 15th century, and already at that time the geographers will transfer the border of Europe to where Tatishchev placed it, to the Ural Range. In the south, Armenia and Georgia will also have to be considered part of Europe. Turkey, which has lost its slave markets, is forced to develop in order not to lose the remnants of its independence. It may very well be, and it will enter the European path of development centuries earlier than it happened in our reality.

It is very likely that a new version of Protestantism will arise in Novgorod, based on Orthodoxy. And, of course, the Livonian War will end in a completely different way - it will not have a second phase, from 1561. Sweden takes over the Protestant seaside towns. It's hard to say whether the Swedish-Russian wars will start like the Swedish-Polish ones.

More than likely, the Grand Dukes of Russia will take the title of tsars, but the meaning of the term will be completely different. After all, the Bulgarian, Serbian, and Romanian monarchs call themselves tsars, but without the slightest pretensions to exclusivity and to a status equal to that of the emperor. In this version, the tsar is the Orthodox analogue of the word "king", and nothing more.

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It is very possible that the size, wealth and population of Rus' will make it very significant in European politics. No one wanted to give Catherine the Jagiellonian to Ivan the Rascal, and portraits of several girls were sent from England so that the old libertine would cool off. The Russian tsars, in whose veins the blood of the Gediminich and Rurik dynasty mixed, are unlikely to be refused. Rather, the monarchs of Europe will make thoughtful faces and look for at least some Russian princesses in their own pedigree.

And if the Commonwealth, the Russian-Lithuanian-Polish Union arises, the prospect of such a state is even scary to imagine.

Just do not think that the prospect of life of such a state, Rus', united by Western Russia, is cloudless. No!

Serfdom in it is unlikely to take the same forms and scales as in the Russian Empire, but this shame is still inevitable, albeit without Shenshin and Sal

poke.

The freedom of the feudal class will inevitably turn into not only gentry liberty, but also ugly feudal wars. When Prince Pinsky goes to war against Prince Chernigov for what he said against

he was drunk with "obscene words", and Prince Meshchersky would revolt against the Grand Duke, demanding the right not only to pick his nose at the Grand Duke's table, but also to fart at a gala dinner.

The enormous influence of Poland in such a state is simply impossible to avoid, and it does not necessarily have to be limited to the cut of kuntush and dresses; it is not at all clear that the impact will only be positive. Poland tore off the best and richest Russian lands from the Grand Duchy of Lithuania and Russia, enticing the Russian gentry with liberties. Any society, no matter how disciplined, cannot but be affected by the corrupting example of a neighbor with his confederations and rokoshes.

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With Poland, a union is possible up to unification into one state, and stupid confrontation and endless wars are possible: both between the Catholic and Orthodox states, and for hegemony in Eastern Europe, and to stop the flight of the gentry. The death of the Grand Duchy and the Kingdom of Russia is also possible - the same as the Grand Duchy of Lithuania, and for almost the same reason: whole lands will be "departed" to Poland, striving to snatch more liberties.

If there is no separation of Ukrainians and Belarusians, it does not follow from this at all that the country and the people will not split. If the development of Novgorod is not stopped, a new sub-ethnos will be born in the Novgorod land, and then the ethnos of Novgorodians. If the whole country orients itself towards Poland, and the people of Novgorod towards Germany, a very solid basis will emerge for the split.

In our reality, the German supporters of Luther never even thought of preaching in Orthodox lands. In virtuality, such a sermon can both begin and bear fruit. However, why not vice versa? This is Karp Kosoy, the founder of the "karpovnik" heresy, who began preaching at the German court in 1470. Some of the Germans were imbued and converted to Carpianism, a new version of Christianity poured into Germany...

After all, it was the Slavic Bohemia that started the Reformation. Why can't Novgorod?

It is very pleasant to represent the development of religion in Rus', and to think of Novgorod as one of the centers of the Reformation. But every good inevitably entails evil. Germany became the field of the Thirty Years' War of 1618-1648, and its population decreased by a third. Why couldn't Rus' be drawn into the war of the Orthodox and Strigolniki or the Carpians invented by me?

Here, Protestant Novgorod, which almost completely adopted Carpianism, concludes a union with Lutheran Sweden and the Lutherans of Germany. Moreover, in our virtuality, Novgorod is fairly Germanic.

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It is not easy to notice the difference between Carpianism and Lutheranism, a powerful Lutheran-Carpian alliance arises, and Rus' is torn apart by a war between the Orthodox South and Center and the Carpiian North, which will be supported by Sweden and Bremen with Lubeck. Moreover, Catholics and Uniates will strike from the West, "help", so that it becomes completely "fun". Moreover, a couple of principalities will separate, they will take advantage of the turmoil and confusion.

Does this mean the inevitable death of the Grand Duchy and Kingdom of Russia? Most likely not at all. And in Germany during the Thirty Years' War, and in Poland during the Flood, it was no better, no more decent, no safer. The intensity of development is neither good nor bad. This is when a lot of things happen and everything happens quickly, energetically, decisively, to the end. Most likely, Rus' would have survived the Time of Troubles in such a religious form and would have continued to exist, enriched with precious experience.

Personally, I am terribly sorry that such a Grand Duchy of Russia did not come true, and the Grand Duchy of Lithuania did not overcome Muscovy. And not at all because I am so incredibly fascinated by the prospect of a huge power, rapaciously hanging over the rest of Europe. But because the virtuality that we study is a society that has not been crushed by the state. This society is far from being free from contradictions and problems, but incomparably more open, freer, more independent than the one that has developed in our reality.

This is a society of the Russian Orthodox gentry, who live according to the laws, and not the service people of a draft state. A society of few, but really existing and self-aware citizens. A society of peasants, in relation to whom not everything is possible and who gain freedom early and without actually redeeming their freedom (as under Alexander 1).

This is a society where the sciences and arts do not hide in the unknown distance of time, but are present in the life of society.

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wa both in the XNUMXth and in the XIM centuries. Here, psychos who burn secular paintings are put in insane asylums, and the gallery of ancestral portraits is a normal part of the rich.

noble house. |

A society in which rural girls dance with boys and dance round dances, and gentry ladies from cities and farms in fitted dresses of different colors and cuts dance complex dances to the music. In this society, for a guy not to get at least some kind of education and not to know history and geography, and for a girl not to be able to at least read, it is simply shameful. It's like not being an adult.

On long autumn evenings, under the whistle of winter blizzards, the youth get to know each other, choosing each other under the approving shake of the head of "old grunts and grunts", and the girls will read out love stories and (already secretly) Apuleius and Catullus.

The first university in the Grand Duchy of Russia will open in 1500; Polotsk, Kyiv and Novgorod are the most realistic candidates for such a university. It may well be that Catholic, Uniate and Orthodox universities will open at the same time, the professors of which will ugly quarrel among themselves. For example, in Kyiv there is an orthodox Orthodox university, in Polotsk a Uniate university, in Novogorodok a Catholic one, and in Novgorod a "Strigolnichesky" university is emerging. The professors of this university defend the local, Novgorod heresy, and in all the other pillars of science both the heresy itself and the Sadko New City University are vilified with the very last words.

In this society, none of the "heroes" of this book are absolutely impossible. The appearance in this virtuality of Tsar Ivan, Grishka-Malyuta Skuratov and other kromeshniks will cause unequivocal and unambiguous actions: the destruction of the Commonwealth, the outlawing, two hundred zlotys personally from the tsar for each head ... This kind of cheerful animation probably covered the courtyard

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Prince Vladimir the Holy, when there was a rumor about the appearance near the Nightingale the Robber, the Snake-Tugarin, or another filthy monster.

The Cossacks will be caught in the same way, if they do appear. Their huge "raspberry" - the Sich, will first be surrounded by troops from different sides so that no one escapes, and then they will begin to practice launching rockets and conducting mounted fire. Those caught will be distributed between doctors haggard from insomnia and investigators stunned by terrible details with red swollen eyes.

But the fate of people who are not bloody, so to speak, the ideologists of insanity, is no better.

If archpriest Avvakum appears in this society and begins to beat the dancers with his staff, frightening them with fiery hell; if some Sylvester grows up here like a pale toadstool and starts teaching people exactly how to beat a wife, they will be taken care of not even by zealous policemen, but rather by good-natured German doctors and their Russian students. Intricate terms will be heard in Latin and German, the doctors will exchange glances with a preoccupied look, shake their heads mournfully, and then hefty orderlies will fall upon the troublemakers. They will disappear for a long time, and maybe forever.

The fate of Ivan Vishensky will be sad here. Orthodox, preoccupied with enlightenment, at best, simply will not hear it. Prince Ostrozhsky or the reformed Vorotynskys can simply beat him up, so as not to hooligan and get in the way. That one is to flee to the Catholic regions, and even there the glorious right is not in the mood for "ideological" paranoids. And the Jesuit fathers will invite Ivan to a cozy, albeit somewhat cool, dungeon, where some people will lay out their tools, while others will ask with a kind, affectionate smile: how does he know so well what language the devil loves? And where exactly did Ivan meet this person? Under what circumstances? Who introduced him?

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What else did the devil tell him? And whom did he, Ivan, manage to personally introduce to the devil?

You can't really escape to Novgorod either - the Carpians don't even interrogate such people, but simply castrate them right away. So to speak, they are forcibly "whitewashed" in order to acquire virginity, and thereby for the salvation of the soul.

If this option came true, it is very possible that today Russia would stretch in a narrow strip from the Carpathians to the Yenisei, bounded from the south by the Cossack Region, and from the northwest by Lord Veliky Novgorod. Maybe there would be a single state ... I don't know and don't

I consider it important.

Here is what is important: in this state they would not have allowed a pogrom in Prague in 1794, and if it had happened, they would have been officially apologized for it long ago. It is somehow more pleasant to live in such a state, regardless of its size.

And one more thing... The possibility that Belarus and the Russian Federation still form a single state is not completely ruled out. If not now, then after some not very significant time. I am very afraid that many things, including the sweet feelings of the majority of Russians (Great Russians) towards Belarusians - while they still exist - will be severely tested.

Because Orthodox Belarusians, who are very similar to us, speaking "almost the same language," will "suddenly" turn out to be some kind of incomprehensible people ... either capricious, or arrogant, or simply stupid. Approximately how Ukrainians ended up after joining Moscow Rus in the 17th century.

The same disappointment, by the way, awaits us in the event that the Serbs join the Russian Federation.

...Maybe it's better for "us" to try to become like "them" before it's too late?

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Chapter 16 3%

FOR THE FUTURE

I drink my glass for Varangian Rus', we don't need
Tatar Rus'!

Count A.K. Tolstoy

The terrible secret of Muscovy

In addition to the Great Moscow Myth, there is also the
Great Moscow Mystery...

Generations were brought up on the fact that Muscovy is Rus'. And that Kievan Rus had no choice at all but to turn into Moscow. And Muscovite Rus' had no choice but to turn into an oriental despotism with a set of disgusting and evil customs. What choice is there, if the people fought back for centuries "knee-deep in blood", poor thing!

So, the most terrible secret that Muscovites have been hiding for more than a century: that there was an ALTERNATIVE VERSION OF
RUSSIAN HISTORY!

For various reasons, he could not be realized. A civilized, European Rus' did not appear, capable of absorbing and assimilating Muscovy. But even that Western Rus' that took shape, realized itself between Muscovy, Poland and Lithuania, gave us very, very much. Probably, we should not even talk about an alternative option, but about several, it is difficult to say exactly how many possible options for Russian statehood.

And the second part of the terrible secret kept by the Moscow

kalami to blue under the nails, to drops of cold sweat on the forehead:

ALTERNATIVE VERSIONS OF RUSSIAN HISTORY

EXIST NOW! Each version of the past created for us a new version of the present,

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no words. But each version of the present creates other versions of the future.

We are making one of the options for the future here and now. It is today, and it is me, you, him, her, them that one of the possible options is chosen and becomes a reality. At every moment in time, we commit actions - and thereby choose fate. And his own, and for children and grandchildren. So it was yesterday, so it is now, so it will be tomorrow and the day after tomorrow. We ourselves decide what to take today from the vast Russian past. We ourselves decide what to say: "This is ours." And about what to say: "It appeared by chance."

Modern Russian people are often so accustomed to considering only the Moscow heritage as "their own" that it is not easy for them to get used to this infinity. It is not easy even to simply understand: his legacy is being created not only in Muscovy.

"The significance of Southwestern Rus' remains forever important, but always secondary; the main attention of the historian should be constantly turned to the north," S.M. Solovyov.

But it would not be bad for a modern Russian person to look at both the South-West and the North-West, to realize both Novgorod and Lithuania as their heritage. You can also refuse an inheritance, but these are two completely different things: not having an inheritance and giving up what you have by right.

Even in Muscovy there are many things, and very different things, not only cruelty, batogs, the madness of rulers of various ranks and calibers.

The Russian man was not created in any special way at all. So that democracy, personal dignity, a life worthy and full of respect are not for him. Both Russophobes of all stripes and "our pluralists", brave intellectuals, insist on this with all their might. Those who would like to forever lead the "people" to the radiant heights of progress... But never lead - because as soon as they ONLY "lead", they themselves will turn out to be of no use to anyone.

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But this is a gross and very disinterested lie. Oh, how unselfish she is!

The most important, the most radiant truth that a Russian can understand for himself is that he does not care for anything at all. doomed.

The Russian man was not at all doomed, and today the same is not doomed to a communal life in which he will be told what his needs are; he is by no means doomed to the service of his mad state.

The Russians created such modern, civilized states as Novgorod and the Grand Duchy of Lithuania. Countries for whose inhabitants freedom was not an abstract principle, and democracy - a word from a book.

The fragmentation of a Russian between backwardness, but his own, and development, but someone else's, is also not inevitable.

This tradition took shape in Muscovy, when an advanced state with the most modern methods of warfare developed at the expense of a backward, non-independent society.

In the 20th century, in a complex, perhaps very decisive, century of Russian history, the disunity of Russian society, the presence in it predominantly of only two extremes, manifested itself with extreme certainty. A Russian person could be a "progressive", "leftist", but then usually deeply indifferent to the fate of national culture, folk life, religion. Together with the "progressive" moods, there almost certainly went a negative attitude towards Russian statehood, in clinical cases reaching the desire to "cancel all the soldiers, sir", so that the "smart nation" could more easily "conquer the stupid nation, sir."

In another version, the Russian was a loyal subject of the Empire and a member of the soil, lovingly accepting the cultural heritage of his ancestors. But at that time, with rare exceptions, he took purely defensive political positions. "Orthodoxy - autocracy - on

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kinship." And no change. Let the peasants love the landlords. Oh, they don't like it? Flog!

And now, for the most part, it is. Russian or guardian - and then no change! Return to "social LISM" - and no-no!

Or he is a supporter of progress, development, a dynamic and active person - but then, with rare exceptions, a staunch supporter of the "American-European" path of development and the rejection of the national heritage.

Well, we are not doomed to any of these extremes. There is not the slightest need for us to borrow democracy, the European type of development in America. This is also part of our heritage; no less a part than the tradition of political investigation, persecution for beliefs or the notorious "collectivism". If in the life of Russians there were such societies as Novgorod, who said that this could never happen again?

I had many reasons to write this book. Among other things, I wanted to show my compatriots that part of our heritage, which the tyrants of the 20th, and especially the 20th century, did their best to hide from us.

I am sure that this is noticeable, but just in case, I confess: I wrote the book frankly from a nationalist standpoint. Only I was a nationalist of Rus', not Muscovites and a patriot of Rus', not Muscovy, that's all.

Most of the sharp assessments, indignations, protesting words are caused in me precisely by love for my people and the conviction that they deserve a better fate. In the end, it was my people in Smolensk that the Muscovites starved to death in order to prevent them from returning home to the Grand Duchy of Lithuania. It was Ivan Fedorov, the first printer of my people, who fled from Moscow to Lvov, because in Moscow the Orthodox were oppressed worse than in the Commonwealth. And this glorious story of my ancestors was hidden from me for most of my life. And do not, for God's sake, confuse His gift with scrambled eggs, the sinful with the righteous, and the anus with a finger. Agreed?

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And from this it follows that the Russian is not at all doomed to be an Asian. There is no Tatar sitting in it at all, who just scratch the Russian - and he will crawl out - this is a stupid and vile lie.

With the same success, a resourceful merchant, a member of the magistrate in Polotsk or Vitebsk, a Russian gentry or a lively Novgorodian can get out of you. Russians in general are incredibly plastic. If it is absolutely necessary to look for the notorious "national specificity", it is, perhaps, precisely in this. Russians have lived for centuries in an incredibly diverse country, from the subtropics to the subarctic and from Kamchatka to the Baltic. There are Russian reindeer herders and Russian winegrowers, Russian sailors and Russian taiga women. And somehow they manage to do it all.

We have also been sitting between different civilizations for centuries.

tions; a Russian Mongol with the bastard nickname "Malyuta" howled and brandished a saber a hundred miles from the place where the Russian European Nikolai Radziwill, the European Polish-Russian nobleman, stretched his legs to the fireplace of his castle. We can easily be very different.

A Russian person is NOT doomed to run in a herd of tailless two-legged dogs of another tyrant.

A Russian person should NOT give up personal success for the "prosperity" of the state. Moreover, such a refusal on his part would be the greatest stupidity, and nothing good would bring his people.

Russian people NOT. is obliged to build a huge empire, to win and conquer someone. He may DO it, or he may NOT DO it.

Another conversation is that declarations will not help here. The people are given not by what they say, but by what they do. The seeker will find, and life usually generously gives what we really want. Do we want democracy? There will be democracy. Want stellate sturgeon with horseradish? We get stellate sturgeon, but democracy - hell.

People always get what they are ready to die for. It may seem excessive, pretentious, some

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deceitful prettiness, wild exaggeration. But life shows on thousands of examples - it's true.

Before our eyes, Soviet tanks marched through Vilnius - remember, in 1990? I am now indifferent to how you, the reader, feel about these tanks and the crowd that stood still in front of the Vilnius television center. But the crowd of Lithuanians was ready to DIE. And the tankers were not ready to die. They were only ready to carry out the order, and then drink and eat.

So the Roman Empire could not do anything with the Christians. The Christians were ready to die, but the legionnaires were not. And who won? What kind of world do we live in - a non-Christian one?

For centuries, for generations, the Russian people wanted an empire. They wanted it so much that they were ready to die for it... Well, here we have it. Satisfied? - Happy? Eat with a bun.

For centuries, for generations, the Russian people were not ready to die for freedom. For them, the very combination of the words "to die for freedom" meant war with an external enemy, and nothing more. But for his own - not for corporate, not for state, but for his personal rights - the Russian was not ready to fight for them, and even more so.

lee - die. Most often it seemed to him just wild - to die in order to have some kind of rights. It was the British who sang the national anthem with the words: "Never, never, never, an Englishman will be a slave." And we did not sing anything like that.

But here we don't have it, freedom, and the "mafia" controls our fate, our country. We wouldn't. whether they are ready to die for being in charge of themselves.

Today we have what we were ready to die for yesterday. Tomorrow we will have something for which we are ready to die today. But in any case, we are, strictly speaking, generally not doomed to anything and choose our own destiny. Now. At present. That's all.

Conclusion

THE PROBLEM OF PERSONAL CHOICE

Perhaps being a living jackal is better than being a dead lion. But it's even better to be a living lion. And easier.

R. Heinlein

Everyone has their own Europe and Asia, and everyone makes the choice himself and makes it in his soul. I can picture it figuratively. Imagine that you are standing on a country road, having just come out of the forest. Morning, the fog has not completely dissipated, birds sing in the forest. Big fork in the road. A huge stone with the inscription: "You will go to the left ... You will go to the right ..."

By the way, nowhere else in the world is there more of this mythological image - a fork and a stone with an inscription. There is something deeply Russian, Russian in this image of different roads, the need to make a decision. Is it by chance that this image was formed in our country, if for centuries, generations the country lived in a position of choice?

Stop. Think. Decide. In my opinion, on the left, to the west, a violin is playing, the legendary polonaise is flying over the notes. To the right, too, sounds: some wild cries. It is not necessary to think that someone will certainly be cut. Maybe the Cossacks are writing a letter to the Pope or the Chancellor of the Federal Republic of Germany, reveling in their favorite fecal-genital theme. Maybe Avvakum and Nikon grabbed each other's beards.

From these sounds, men fumble behind the tops, cock the triggers in their pockets, and mothers take the children in their arms. Not

stands: these, thank God, are only ghosts. And you don't have to go right; you are here just for you to take.

You can go to a clean, cozy city, where the cobblestone pavement scrapes, the janitor's broom wakes you up in the morning, where the guards at the gates are not placed on your behalf, and passers-by politely raise their hats at the sight of you. Here, work is deeply respected, and no one will suffer because they have earned more than others. Only crooks are not liked here, and if your wallet is cut off, immediately call the policeman! Do you see him walking along the square?

There are many ghosts in this city, but not scary, but interesting. Here, in the windows of an old beautiful house, the shadow of Adam Czartoryski flickers. Here Schweinpolt Fiol puffs on his pipe, talking about women with Prince Andrei Yaroslavich. Both are connoisseurs, worth listening to. Here Nikolai Radziwill is telling something to Peter Mogila, and Innokenty Gizel is banging his shepherd's staff on the floor, unable to bear the pagan stupidity of another interlocutor, Gediminas. Here Svid rigailo sings rollicking songs with a gang of Novgorod ushkuins, and the noise of their feast is mixed with a skirmish between Francysk Skaryna and Pyotr Mstislavets - no matter how they decide which method of printing is better.

Yes! Completely forgot! After all, this is a virtual city. He is inside. And you will never be able to settle in it, enjoying comfort and order, but behave ... in a Muscovite way. If you settle in this city, you too will have to be polite to everyone, work hard and behave decently. After all, you ended up in this city only of your own free will, because you yourself wanted it. No one but you can drive you out of here, but you yourself can very easily lose this city.

Because as soon as you have the desire to steal something, to pile on a pile in the middle of the marketplace, to come up with the only correct ideology

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or vote for Zhirinovsky, Barkashov, Zyuganov in the next elections, support any "builder of a bright future", and you will immediately find yourself somewhere in a completely different place. Let it also be a city whose chicken huts, surrounded by liquid mud, littered with heaps of feces, either shy away from the command hut, or run to the stone mass of the temple.

And before you have time to lick your numb lips, to taste the taste of the local salty fog, as if from chicken huts, because

your new friends and associates will crawl out of the crooked streets - the guardsmen, "Cossacks", the Tatars of Simeon Bekbulatovich, the Old Believers of Avvakum ... and the cadaverous, cyanotic hand of Ivan the Terrible will fall on your shoulder - hello to the newcomers!

Almost every Russian person has been in this city and in this company, what can you do, but it is simply dangerous to linger. After all, while we were peering into the abyss, the abyss was peering into us, and it is better to leave quickly.

I must say with complete certainty: if you ever take it into your head to build a Russian Asia - no matter how - you will certainly fall into this company and into the company of their modern friends and heirs. Whether you like it or not, I'm not sure.

I wrote this book 10 years ago. It was published and republished many times: both together with Russian Atlantis and separately. The total circulation went off scale over one hundred and twenty thousand, more than a hundred letters were received, and I still communicate with the authors of some letters. Apparently, the book is relevant, because we all stand and stand at a fork in the road. At least a lot of people do.

Reader! I love you very much and wish you well. I myself want to live in Europe and I want to call You with me. I am a believer. The day will come when I will be able to see the characters in this book. Let's go together?

Russian Asia... She doesn't need books, but good okku

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Patient army - as in Germany 1945-1960. Shall we figure it out? It would be nice... But then you will need a colossal moving out hut with an inexhaustible supply of batogs to admonish the "builders of a bright future", "creators of great empires", "fighters for social justice", Orthodox fundamentalists and other militant Asians. That's when our vast natural resources come in handy! Did you break the boots? Let's get some new...

...Here's a fork. Here are the roads. Choose. To Europe or Asia. To the stone city of Dubno or half-earthlings ku-kuren to the chieftains Potato and Shishka. Citizens or slaves. In the company of Peter Mogila, Vasily Ostrozhsky, the first printer of Mstislavets or Archpriest Avvakum, Malyuta Skuratov, "Tsar Vaska".

For now, I say goodbye to you, reader. This choice can only be made by every Russian himself; there can be no advisers here. I will probably return to the topics of this book more than once ... but not soon. For now I stop

my statements and leave you.

... And why are you trampling on the fork?! Choose, you choose, gentlemen!

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